

# CULPEPER'S LAST LEGACY:

Left and bequeathed to his dearest Wife,  
for the publick good,

BEING

The Choicest and most profitable of those Secrets which while he lived were lockt up in his Breast, and resolved never to be publisht till after his Death.

CONTAINING

Sundry admirable Experiences in several Sciences, more especially in *Chyrurgery* and *Physick*.

VIZ.

Compounding of Medicines, Making of Waters, Syrups, Oyles, Electuaries, Conerves, Salts, Pills, Purges and Trochiscs.

With two particular Treatises; the one of *Feavers*, the other of *Pestilence*; as also other rare and choice *Aphorisms*, fitted to the understanding of the meanest Capacities.

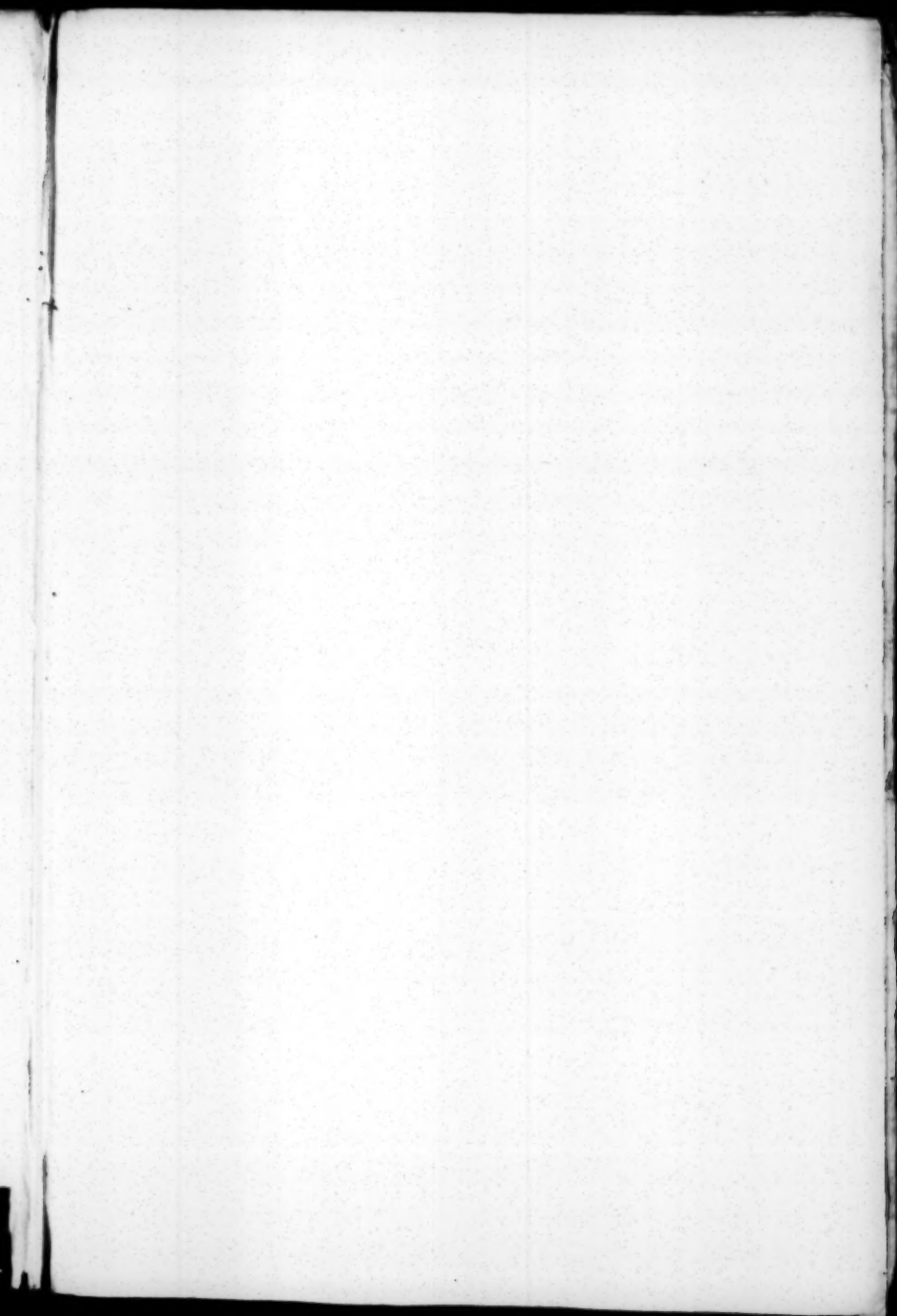
Never publisht before in any of his other Works.

By NICHOLAS CULPEPER, Late Student  
in Astrology and Physick.

Printed for N. Brook at the Angel in Cornhill, 1662.

Excellent herbs had our fathers of old,  
Excellent herbs to ease their pain—  
Alexanders and marigold,  
Eyebright, orris and elecampane,  
Basil, rocket, valerian, rue  
(Almost singing themselves they run),  
Vervain, dittany, "call-me-to-you"  
Cowslip, melilot, rose-of-the-sun;  
Anything green that grew out of the mould  
Was an excellent herb to our fathers of old.







30

*Master Culpepers Wifes Accompt.*

**H**Aving in my Hands these my *Hus-*  
bands last experiences in Physick and  
Chyrurgery, &c. composed out of his  
daily practice, which he laid a severe in-  
junction on me to publish for the general  
good after his decease; therefore to stop  
the mouths of malicious Persons, who may  
be apt to abuse and slander his Labours, and  
to discharge that duty and debt of grati-  
tude due to his name from one so neerly re-  
lated to him, I do hereby testifie that the  
Copy of what is here printed is truly and  
really his own, and was delivered to my  
trust among his choicest secrets upon his  
dearth-bed, and I do further approve the  
printing thereof, and having viewed them  
see nothing in them but what is his own.  
To the truth of all which I do here sub-  
scribe my hand

*A. Culpeper.*



WORTHY  
READERS.

**M**<sup>R</sup> Works have hitherto been so well known unto you, and have merited such just applause in the World, though envied by some illiterate Physitians, that I am the more confident to go on doing that good which you have receiv'd by my former labours. Viz. 1. Dispensatory. 2. That incomparable piece of Semiotica Uranico enlarged. 3. Catastrophe Magnatum, &c.

This my last Piece the reserve of all the rest, I had never thought to have published, till now finding indisposition of body to be such as that I have no other way left to continue my own fame, and that happy gratitude which I owe to my Countrey, but by publishing these my last Remains of Physick and Chyrurgery which I have left to my dear wife as my Legacy, being the choicest secrets which I lockt up in my breast

To the READER.

*breast, and never made known in any of my former works.*

*And now Reader, to speak more fully in the praise of this Book be confident what thou hast here, is what I have gained by my constant practice, and by which I have obtained a continual reputation in the world, not doubting but you will receive that satisfaction and advantage which I was ever assured of myself; and now if it shall please Heaven to put a Period to my Life and Studies, that I must bid all things under the Sun farewell: farewell my dear Wife and Child; farewell Arts and Sciences; farewell all VVorldly Glories, Adieu Readers.*

Nicholas Culpeper.



## CHAPTER. I.

*Of HEADACH in general, with its  
several Names and Kinds.*

**O**F Headaches or pains in the head simply, there are three sorts, *Κεφαλαγία* in Greek, in Latine *Capitis dolor*, in English the Head-ach.

Three  
sorts of  
pain in  
the head

1

*κεφαλαγία*

2

*κεφαλαγία*

3

*ημικεφαλαγία*

The second is called in Greek *κεφαλαγία*, in Latin *Cephalgia*, in English a continued or inveterate Headach.

The third is called in Greek *ημικεφαλαγία*, in Latin *Hemicranium*, in English the *Megrim*

The two former possesse the whole head, the latter only the one halfe of it.

By Head I mean in all this Treatise, onely the scalpe or so much onely of the Head as is covered with haire.

And here is pain ingendred sometimes without the scull, sometimes within. *If it lie within the scull, there is paine at the root of the eyes*, by reason of the immediate influence from thence to the brain; if without the scull there is no pain there.

I question  
whether  
all inter-  
nal pains  
in the  
head af-  
flict the  
eyes, but  
only such  
whose heat  
is near the  
optique  
nerves,

The first sort of headach, called *κεφαλαγία*, consisteth of diverse causes, as heat, cold, driness, blood, choler, wind, vapour from the stomach, drunkennesse, feavers, each of which to discourse of, will require a severall Chapter,



## CHAP. II.

*Of the Headach coming of heat.*

great al-

gid.

coming of

heat,

The cause

**B**Y Heat I mean only a hot distemper without any kind of moisture or humour. It is caused for the most part by the vehement heat of the Sun; note, *that it is extreme hurtfull to the brain, to sit and barcheaded in the Sun.* It is also caused by immoderate running, jogging or moving; especially to such as are not used to it, though it be most perillous to those that are used to it; it is caused also by being long near the fire, through anger and furiousnesse, and by hot diseases, and smells of hot things.

Signes.

The Signes of headach coming by heat, are besides immoderate pain, you shall feele their head burning hot when you touch it, their skin drier then it was wont to be, their eyes look red, they sleep little or not at all, & are delighted by sprinkling or anointing their head with cold things, and find ease by it; other causes may be known by the relation of the Patient.

Cautions  
for the  
sick.

Note.

Let the air and Chamber where the sick abideth, be cold by nature, or else you must make it so by a tree by keeping it continually washed, by strewing there flowers and herbs, and branches of trees that are of a cold nature, as Roses Violets, Water-lilies, Vine-leaves, Bryer-boughs, Willow boughs Eudive, Strawberry, or the like; also to pour water out of one Vessel into another near him, to let him smell to Nine-gayes of cold flowers.

Sleep.

Great heed must be taken that the Patient sleep well, ye cannot tell he usually was wont to do; if

he sleep not well, as most labouring of this disease do not, provoke him to sleep with *Diafcoridium*, if that will not doe, use *Laudanum* two grains; if that will not doe, use three grains, encreasing it till it come to six; if he sleep not sooner, let his chamber be quiet, free from noise and wrangling, for that causeth perturbation of mind.

Let his meat be but little, and let that little be of good digestion, as chickens, birds that delight in Mountains and dry places, rabbits, &c. let it be dressed with cold herbs, as lettuce, endive, purslain, and verjuice; also Almond-milk, Pomgranate, Raisins of the Sun, and ripe Pears are wholesome for him; but let him avoid Milk and all other meats of dilutive quality, for they send vapors into the head, and are hurtfull for him.

Let his drink be water, in which a little Cinnamon hath been boyled, or in which Syrrup of the Ioyce of Succory, or the Ioyce of Pomgranets or Lemon is put.

Let him eschew carnal copulation, exercises, and baths, all perturbations of the mind, especially anger, all things that are binding, all things that cause stupefaction, as *crude opium*, Mandrakes, Henbane, Poppeys, Nightshade; those things that bind much, though they cool, must also be avoided, as Ioyce of Quinces, Medlers, &c.

Let the sick smell to rosewater mixed with vinegar, and often snuffe some of it up into his nose. Let also his forehead, temples, and that part of his head where the pain lies most, be anointed with oyl of fleabane. Let the fleabane be gathered in the hour of Mars, he being (if it be possible) in Aries, in a good aspect to the Moon. So will the firmity be easier and more speedily cured.

Stool.

Have a special care that the Patient go to stool, in good order at the least twice a day; if he do not, provoke him first with a Clister, then with an ounce of lenitive Electuary, every night when he goes to bed; for the people most incident to this Infirmitie, are such as are of a Cholorique constitution, (though the trouble of this disease be no absolute signe of a Cholorique man) which complexion most commonly causeth astringency.

## CHAP. III.

κεφαλαλ-  
για coming  
of  
cold.

Of the Head-ach *Κεφαλαλγια coming of Cold.*

**B**Y cold I meant simply cold without any Flux of cold humours; for that causeth Lethargies but only a cold distemper.

The cause

This pain in the head is caused of outward cold as by tarrying long bareheaded in a cold aire, also by sudden applying of any wet and cold, or very cold thing to the head.

Signes.

The signes of this are contrary to the signes of the other that came of a hot distemper; for in this though the pain indeed be vehement, yet the head when it is felt is not hot; their face and eyes do not look red, neither are they hollow, nor shrunk, but on the contrary their face looketh full and pale and their eyes are full and swarthy; also they desire fire not cold things, nor find ease but paineth them.

Cautions.

1  
Sleep.2  
Aire.


Let them sleep moderately, but no more than usually they use to do.

They must remain in a warm aire; if it be cold remedy it with a good fire.

## his Physical, Chyrurgical Remains.

5.

Let them forbear all meats cold in operation, all fish, water-fowles and milk. Let them eat rear 3.  
eggs, hens, chickens, partridge and pheasants. M. a. s.

For drink, let them use Wine moderately, and generally for the cure thereof you must use things 4.  
that are hot in operation; but in the cure as well of Drinke.  
this, as other diseases in the head, you must diligently consider the naturall temperature of the   
braine; for it is such a thing as cannot endure either  
violent heat or violent cold.

Let not their bodies be costive, but let them have every day a stool; if not by nature, give supposito- Direction  
Negative.  
ries. Let them avoid sadness, deep speculations, and thoughts, studying, and other immoderate affections of the mind.

Let them use moving of their body, walking, and if strength suffer, riding,

Oyle of Vervain is Medicinall for the disease; Affirmative.  
let it be gathered in the day and hours of Venus, 1.  
the ascending fortunately. Also Rew, Laurell, Or- Motion.  
ris, Dill, Chamomell, Mother of time, Marjoram, 2.  
are Medicinall for the disease. For the Oyle, anoint Unction.  
the fore-head temples, nostrils and holes behind If I cause  
the disease  
use Flea-  
bane an  
herb of  
the ears.

Also to boyle any of these hearbs, especially Vervain, gathered as before said, in water, and 3  
snuffe up the decoction in your nose.

Also quilt these leaves between two caps, and Nasal a.  
let the patient weare it upon his head. 4

The innermost cap being made of fine silk, or C. u. i. a.  
Saffret, Take Laurell, Mother of time, Marjoram, Rosemary flowers, of each a handfull, Rew half so much, Penny-royall, Calamint two drams, Cloves, Stachas, one dram, beat these into grosse powder, and sew them up in the Cucusa, or double

## Culpeper's last Legacies,

cap before mentioned, and having first sprinkled the head with Vinegar, waſh it, and apply it.

Pomander  
ci.

Also it is very good for the ſick to ſmell to ſuch a Pomander as this. Take of Storax, Calamitis, two drams, Cloves, Mace, wood of Aloes, of each halfe a Dram, Lavender two Drams, Gallia Moſchata a Dram, Muſk, Amber-greece, of each two-graies, beat them into fine powder, ſearce them, and with muſſilage made with Gum Tragacanth, and Marjoram-water; make it up into a Pomander.

Deſcription

of

forming of  
cinis or  
moſture.

## CHAP. IV.

*Of the Headach ~~when it comes~~ coming of  
drineſſe or moyſture.*

**B**Y drineſſe here and moyſture alſo is meant only the bare quality; for although of theſe alone, without heat or cold, no pain come, yet hereby the ſtudent in Phyſick, may learn and diſcerne when the Headach cometh of heat and drineſſe, when of heat and moiſture, when of cold and drineſſe, when of cold and moiſture.

The cauſe

Headach through drineſſe is cauſed through drineſſe of the aire, through hunger, much watching, extream ſtudying, by dry medicines, overmuch exerciſe, exceſſive uſe of venery, and violent perturbations of the mind.

The ſymptoms

Headach of moiſture is cauſed through moiſture of the aire, moiſt medicines, bathes, hot waters and other things that moiſten over much.

Drineſſe is known by theſe ſignes; there cometh

ſe

few or no excrements out of the nose, the eyes be hollow, the patient cannot sleepe neither before nor in the sicknesse; also the skin of the head is dry as though it were scorched; dry medicines do not ease the pain butt encrease it.

Moistnesse is known by the same that Lethargies are, of which hereafter.

Those in whom drinesse doth trouble the head, let them remain in a moist aire, let them eat meats of good iuyce and a moistning nature, as yolks of eggs, cocks stones and the broth of them pheasants, partriches, and such meats as moisten and nourish much; let them drink wine alwayes with water; let them sleepe largely, provoke them to it, as in the second chapter; let them eschew motion of the body and exercise, and use quietness and rest; let them eschew carnal copulation, hunger, and thirst, and all things that do dry, let them use baths of sweet waters that are warme, let them be merry and pleasant, and avoid all perturbations of mind. For pain coming of moisture, See Lethargies,

Let such as have headach of drinesse, use to annoynt the seame of their head or *os triquetrum*, Cure by with oyle of fleabane, (see Chap. 2.) mixed with tincton. oyle of sweet almonds or alone by it selfe.

Let their body be kept soluble.

Stoole.  
Bath.

Also they may bath their head in water in which strawberry leaves, violet leaves and flowers, mallowes and other hearbs that have a moistning vertue, have been boyled.



*Of head-ach <sup>κεφαλαγια</sup> coming of  
plenitude of blood.*

<sup>κεφαλα-</sup>  
<sup>για.</sup>  
coming  
of blood.

<sup>πληθωγη.</sup>

Cause.

Signes:

Cure.

1  
Are.

2  
Mea.

3  
Diet.

4  
Exercise.

**H**itherto I have written of Headach coming through alteration of the bare quality only; I now come to Head-ach caused of fulnesse and abundance of blood. I call fulnesse in this place that which the Greekes call <sup>πληθωγη</sup> that is, when all the four humours abound and be increased in their proportion, or when blood only abounds:

This is caused commonly of eating all such things as ingender abundance of humours in the body, as meats and drinks of great nourishment plentifully taken; as also the neglecting and omitting exercises, baths, sweatings, and usually purgings, bleedings and evacuations.

The signs be these, the face and the eyes be rud- dy, the veins be swolln, so that the least and smal- est may be easily seen; the pulse is great and ve- hement, the urine reddish and thick, the veins of the temples beat more hard, strong and vehement then those at the wrest; the pain of the head is heaviness.

Let the sick be in a cold and dry aire; if you can get no such place naturall, make it so by art.

Let his diet be spare; let him avoid things that nourish plentifully, as egges, flesh, &c.

Let his drink be barly water in which cold hearbs have been boyled, as endive, succory, purslain, lettuce, or only barly water with a little *Cinnamon*.

Let him use mean exercise, rubbing his body

often.



## his Physical, Chyrurgical Remains.

9

often; if his body be soluble and no feaver, let him bath often.

In the beginning of the disease let him bleed in the *cephalica* of that arme on which the grieve lies most; if that appear not, take the middle veine; if bleeding in the arme suffice not, let them bleed in the forehead. 5 Bleeding.

If age or weaknesse, or both, prohibit bleeding, use cupping glasses to the shoulders to draw back the blood. 6 Cupping.

These done, use medicines externall that are cold and astringent, wherewith you are furnished in the second Chapter. 7 Vnction.

You must in this disease have a special care that the body be kept soluble; if necessity require, and neither feaver nor weaknesse hinder, give a *decoctum Sennæ* (with rubarbe and agricke at i. 3) iv. 3. 8 Purgng.

After this you may apply such medicines to the head as disperse the disease and dissipate and repell the humours; such be mallow seeds, senugreek seeds, chamomell flowers, melilot flowers, either in bathes liniments, or oyles, as you think fit. 9 Repelling  
10 Bindings.

Also you may bind the lower parts of the body hard, (as the things) to call or draw back the humours.

### CHAP. VI.

*Κεφαλαλγία*  
coming  
of choler.

*Of the Head-ach Κεφαλαλγία coming of Choler.*

**H**ead-ach comming of cholericke humours is caused of all such things as heat and drie the head unnaturally, as care, anger, paine, labour, watch.

The cause

watching, fasting, eating of meats that be cholericke, as Garlique, Onions, pickled heartings, and other meats extraordinary salt, &c.

Signes

The signe be these ; the pains be like his that hath headach by reason of heat, but that only they have a more sharp and pricking pain, as though awles or bodkins were thrust into their heads ; their face is pale and wan, their head is moderately hot, bitterness of the tongue, drynesse of the eyes, nose and tongue ; this disease chanceth most to younge and flourishing years, to such as are cholericke complexion, to them that take overmuch businesse in hand, and the like.

Cure.

1

Are.

Let the sick abide in a cold and moist aire, which may be procured by the Art specified in the second Chapter, as by sprinkling the Chamber with cold water, by strewing the Chamber with cold herbs, and moist flowers & branches of trees there mentioned.

2

M ats.

Let his whole diet be moist ; let him eat meats that be moist & of good juyce ; give them Bodive, Succory, Lettace, Parslaim, small fishes, that live in gravelly Rivers.

3

Drinkes.

Let his drinke be water only, in which a little Cinnamon hath been boyled ; but let him altogether abstaine from Wine and strong drink.

4

Sleepes.

Let him be kept quiet, and have long sleeps ; you may provoke sleep by the rules in the second Chapter ; let him be merry, and refrain from all perturbations of mind.

5

Purges.

You must  
restrain

purging,  
if there be  
a fever.

In the beginning of the cure you must purge the cholericke humour with medicines fit for the purpose ; such be Hierapicra, Electuary of the juyce of Roses, Rnbarb, Pilulæ aureæ, Alephangina, &c. But if it chance the cholerick humours do rest quietly in



any

any part of the body, as many times it doth, and so become th adust, & burneth the place where it lyeth. & maketh the man incapable of receiving purging medicins; you must use preparatives to alter and concoct the humour, till it appear by the urine to be digested; the best way of all to doe this, is to administer a spoonfull of Vinegar of Squills every morning fasting, and let the party walk a quarter of an hour after it; if you find that too hot, as you seldom shall, administer it in an ounce of Julep of Roses, or Sympus acerosus.

Also you may give an ounce of pulp of Cassia at night when he goes to sleep, or lenitive Electuary.

6  
Bolus.

If they be very costive, as it is the nature of choler to procure costiveness, administer clisters of the mollient herbs, viz. *Mallows, Beets, Violets, Pellitory and Mercury*, of each a handfull, boyled in a quart of water to three quarts of a pint, in which (being strained) mingle *Diacatholicon* i. ℥. *Mel rosarum* i. ℥. species *Hiera picra* i. ℥. make it into a clister.

7  
Clisters.  


Also you may use Oyl of Fleabane for unction in the manner and form prescribed in the second Chapter.

8  
Uction.  
Beware of

If the disease for all these medicines, continue still virulent and malignant, you may apply cupping glasses between the shoulders, and friction or rubbing of the arms and legs, time and care convenient being used.

9  
Boxing.

## CHAP. VII.

### *Of the Headach coming of windinesse.*

καταλη-  
για.  
coming of  
Wind.

**I**T is a cause of eating abundance of windy things; besides, the nature of the body, & other things

The cause

things were such as were apt to ingender wind.

Signes.

It is known by a distention or stretching within the head, and that without heaviness or beating, as also by noise in the eares.

1.

D. c.



Let all meats and drinks that ingender wind be utterly avoyded.

If the Infirmitie lie onely in the Head, and ascend from no other part beneath, as many times it is caused only by weaknesse and imbecillity of the head, then inward medicines profit little.

2.

Conco-  
ctives.



But you must use Concoctive and Discussive medicines, things that concoct wind, as Fenugreek seed, Linseed, Chamomell, Yolkes of egges, Saffron, Hens grease, Goose grease, &c.

3.

Discussives



Last of all use Discussives, such as be, Oyle of Dill, and Rew, Lubines, Barley meal, lilly roots, Nigella, &c.

4.

Clisters.



But if it come from vapours that ascend from some other part, you must empty the belly with a strong Clister that doth dissolve wind, made of the emollient herbes, Anniseeds, Caraway, Fennel, and Cumminseeds, adding to the decoction Benedicte Laxativa, halfe an ounce; of the Electuary I meane, for this Clister draws the vapours down from the head.

5.

Cautions.

After this you must strengthen the member that it ingender wind no more, whether it be the stomack, liver or spleen. It were tedious and superfluous to recite the manner how to strengthen all those parts, and others beside these, which may in their owne affliction afflict the head also; for purpose if the Lord give me life and health, and time to write severally and distinctly of all the diseases in every part of the body.

6.

Repul-  
sives.

Then you may apply to the head things repulsive and driving backe, such be, Vinegar, Pomgranat,  
rind.

## his Physical, Chyrurgical Remains.

13

rinds & flowers, Wormwood, Melilot, Mints, Plantain, Walwort, Shepherds purse, Nutmegs, Purslain, Houf-lecke, Laurell leaves, &c.



If heat be joyned with wind in the head, use Oyle of Roses, when is both repulsive, digestive and discussive, mingled with vinegar, which is both repulsive and discussive, and also attenuating.

7  
Unctions.



But if there be cold mixed with the wind, then use Oyle of Dill and Camomell, mingled with the juyce of Rew and Vinegar.

If the headach continue still malignant, use sneezing with white Helebores; but beware of catching cold of the head after it.

8  
Sneezing.

After all this to strengthen the head, and repell the reliects of the disease, make a Cucuta of these herbs dryed, (that is, sew them between two caps, see Chap. 3. Page 7.) viz. Roses, Knotgrasse, Willow-leaves, Nightshade, Marjoram, Mother of Time, Hyssop, Rue.

9  
Cucuta.

Also the favour of Castoreum, Musk, Ambergreece, and to take Venice treacle, or Mithridate inwardly, are medicinall for the disease.

10  
Smells.

## CHAP. VIII.

### Of Head-ach caused of the Stomack.

καταλη-  
γία. caused  
by the  
Stomack.

**H**itherto of Diseases caused principally in the head it self; now a word or two of pain of the head that cometh by consent from other places of the body; and first of that which is caused by some evil affection of the stomack; and that is caused by some sharp humour for the most part that aboundeth in the stomack, especially in the mouth of it, from

Cause.

from whence corrupt vapours arising doe ascend into the head.

Signes

It may be known by that gnawing and biting paine they feele in their head, by their pronesse and desire to vomit; also if the sick fast and suffer hunger long, their paine is more vehement; for through long abstinence, the malice of the humour encreaseth.

Cure by  
vomiting.

Consider  
the  
strength  
of nature  
in the  
proportion  
of the  
vomit  
Purg.

In the cure of this disease, outward medicines will doe no good; the best way of cure is by vomiting, but first prepare the humours by giving Vinegar of Squils two or three spoonfulls, or four, if two or three work not, divers mornings before the vomit, (which may be infusion of Crocus metallorum i. . . .) for many times the humours are viscous and stick fast.

If you suppose the stomach be furred after vomiting, give a scruple of Mastich pills every night going to bed for a week or such a matter.

As for strengthening the stomach after the disease is cured, I shall speak plentifully when I come to speak of the diseases in the stomach.

So also if headach come from the liver or spleen or any part, you shall have plentifull remedies when I come to speak of the places where the cause lies, which is needlesse here; for take away the cause, the effect ceaseth.

#### CHAP. IX.

#### *Of Headach caused by drunkenness.*

K<sup>α</sup>θα<sup>ρ</sup>α-  
γ<sup>ι</sup>α.  
coming  
of drunk-  
ennesse.  
Cause.

**T**he causes are evident enough; for hot Wines, Strong-Waters & strong Drinks fill the brain with



with vapours, and so much the more if the braine be hot by nature, if the *os triquetrum* be close shut, and the sutonums close shut; for they bear drink lesse before they be drunk then others in which they are more open.

The cure consisteth chiefly in these two things, Cure consisting in evacuation, refrigeration.

If the Wine be indigested, give a vomit in the first place.

If the headach remaine after, you must use refrigeration to drive back the vapours that ascend into the head; that doth especially above all things Oyle wherein Ivy leaves have been boyled, by anointing the head and temples and forehead.

To prevent drunkenness are many medicines left by the ancients to posterity, but for mine own part, I, as, never tried any of them, as to eat six or seaven bitter Almonds every morning fasting; to drinke a draught of Worm-wood-beere first in the morning; also to burn swallows in a crucible, feathers and all, eate a little of the ashes of them in the morning.

## CHAP. X.

### Of Headach caused of Feavers.

If Headach m left those that have Feavers, you must consider whether the body be laxative or constipate for astringency in feavers always causeth headach; if it be, then you must consider whether it began with the feaver, or came onely the feaver increasing near the Crisis, or when the Moon comes to the opposition of that signe & degree she was in at

Kicadala.  
zia.  
Coming  
of feavers.

Pælogia

Vel calā  
vel signi,  
inc r um  
est, puta  
signi.



at the decumbiture; if she or her beames reach but the plac, give no physick; for vomiting or flux of blood by the nostrils will follow.

**Caus.** But if the headach began at first with the seaver it is caused through vapours dispersed abroad through the vehemency of the seaver, as it were boyling up and ascending into the brain, and the brain also for the most part in this disease is weak and not able to repell it, but fit to receive it.

**Cure.** If age permit, you may use bleeding. If strength permit, you may use cupping-glasses, but the chief remedy is by remedying the seaver; for the cause being taken away, the effect ceaseth; and I intend hereafter to write a tractate onely of feavers, to which I now refer it.

## CHAP. XI.

κεφαλαῖα.

### Of the Head-ach κεφαλαῖα.

The dignotions of κεφαλαῖα, from κεφαλαλγία. κεφαλαῖα in Greeke, in Latine *Cephalæa*, English an old and inveterate headach; it may be knowne from κεφαλαλγία by these notes; it hath been of long continuance, exceeding painfull, hard to cease; every light occasion (as noise, loud speech, cleer light, moving, drinking of Wine, strong smells, or the like) causes sharp or violent fits; the diseased desires to lie in the dark, to be quiet, often supposing that their heads are struck with a hammer; also some do feelee those things that are about their head, as though they were bruised, racked; this disease sometimes doth continue painfull alwayes, sometimes it comes by fits, with intermission, so that sometimes they think themselves

selves perfectly whole. This disease doth vex Women more then men. In some the pia Mater (or skin that knits the senses together, which lyeth round the braine within the dura mater) is vexed, in some onely the Pericranium, or skin that covereth the skull round) is vexed.



It is caused either by abundance of blood and Cause, other humours, or by the sharpnesse of the humours contained either within or without the skull, inflaming the head; also it is caused through weaknesse of the head.

If the pain invade the sick with heavinesse, it sheweth the disease to proceed of fulnesse and abundance of humours; if it come with pricking, gnawing and shooting, it betokeneth sharpnesse of humours; if it beat like pulses, it betokeneth inflammation; if there be felt distention or stretching out, without beating, or heavinesse it comes of wind; if there be beating with it, it is a hot wind; if heavinesse, there are humours as well as wind; if the pain be felt superficially, or outwardly, the disease lies in the Pericranium; if inwardly, it lies in the Pia Mater, and then is there alwayes a paine in the rootes of the eyes; for the *nerves of the eyes have their beginning from the brain.*



As for diet and aire, the cause being knowne, you may easily gather out of the former Chapter.

If it come through abundance of humours, you may in the first place let blood.

Oyle of Vervain used in Unction, is an approved medicine, unless there be inflammations or fevers joyned with it; for them use Oyle of Flea-tintane, both considered as in the former Chapters.

Have a great care that sleep be moderate, and the body soluble.

You may also (for fear of Relapsing) purge the head with strong Gargarismes, made with juyce of Leeks, Pellitory of *Spain*, long Pepper, Mustard, or the like.

Or by sneezing, if the infirmity lie within the scull.

## CHAP. XII.

## Of the Megrim.

*Ἡμισ-  
κρανία.*

Descrip-  
tion.

*Ἡμισκρανία* in Greek; in Latin also *Hemicranium*; in English the Megrim; is a painfull evill, lying in the one halfe of the head only; the right side, or the left; and is distinguished by the seame that runneth all along the scull, from the middle part of the forehead to the hinder part of the head or nape of the neck; this pain cometh often by fits; and in some the grieve is felt without the scull; in some within, and that deepe in the braine; in some, in the Muscles near the Temples.

Cause.

It is caused by ascending or flowing of many vapours or humours, either hot or cold; either by the Veins, or by the Arteries, or by both; and sometime it proceeds from the brain it selfe, thrusting out its excrements and superfluities when the passages are stopped.

Signes.

The signes whereby you may know whether vapours or humours do abound, whether they be hot or cold; whether within the scull, or without, may be drawne out of the former Chapters; only this I adde; if the pain lie in the *Pericranium*, the pain is so vehement that they cannot suffer their heads to be touched with ones hand.

Their

Their Dyet, what they should eat, and what they should eschew, may be gathered out of the Diet former Chapters, according to the diversity of the causes; yet let them by all meanes avoid all such things as send sharp vapors up into the Head, as, Garlique, Onions, Mustard, Raddish roots, &c.

If the infirmity lie without the Scull, as most commonly it doth, comb the head; if the pain lie on the right side, with a comb made of the right horn of a Ram, (I suppose it were best the Ram were killed when the Sun \* is in *Aries*) if it lie on the left side, with a comb made of the left horn of a Ram; and this (for ought I know) may do it, if the disease lie within the Scull.

Cures

Or at least when Mars is there

If it lie near the Temples amongst the Muscles, rub them often (either with your hand or with a cloth) till they be hot, when the pain is over, and that many times remeddyeth the Disease if it lie there.

Also *Euphorbium* mixed with Oyle, and put into the eare on that side the pain lies; take more or lesse *Euphorbium*, according as the parties senses are dull or quick; a scruple of *Euphorbium* is enough for an ounce of Oyle, and one drop is sufficient to put into the eare at one time.

Also *Euphorbium* dissolved in Vinegar, and applied by way of Unction to the grieved part of the head, profiteth much.

But beware you use not *Euphorbium*, if the disease come of hot Humours, or Vapours.

Also Earthworms beaten to powder, Snails, Peach-kernels, Goats-dung mingled with Vinegar of Squils, are medicinall.

If it comes of hot Humours, use those medicines prescribed for the headach coming of hot humors.

If it come of plenitude, use blood letting.

*In fine*, purge the Humour that causeth the Disease.

### CHAP. XIII.

#### *Of Vertigo or swimming in the head.*

Descip-  
tion.



**V**ertigo is a Disease wherein a Man thinketh all that he sees turnes round; it is a Disease my selfe have been often for many yeares terribly vexed withall, insomuch that at the last I many times fell down in a swoon, and fainted; *This Disease often turneth to the Falling-sickness*, as it had almost done in my selfe, though after much and vast expence of Physick, one vomit absolutely cured me; therefore I shall be more large in the signes of this Disease.

Cause.

This Disease is caused through inordinate moving of Vapours that are windy, contained in certain parts of the Brain; this Disease is caused either, because the Brain it selfe is ill-affected, or of Vapours ascending from the stomach thither; the Brain it selfe is offended by a Humour aeriall, from whence a windy spirit moveth inordinately about, and troubleth the apprehension; so that all things the Man seeth, seem to turn round also; the Brain is offended by the mouth of the Stomack when windy exhalations are carried from thence to the Brain, which happeneth by corruption or putrefaction in the Stomack, the Vapours of which being penetrating move about the Brain.

Galen makes a great stir, and so also doth Hippocrates to prove two sorts of *Vertigo*; the one called

*Tene-*

*Tenebriosa Vertigo*; of some *Scotoma*: and this, say they, is the most dangerous, because it often turns to the Falling-sicknesse. Indeed I grant, the dark *Vertigo* turneth soonest to the Falling-sicknesse, because it cometh of *Atrabilis*, or *Choler adust*; but *Fuchsius* thinks they erre that think the Diseases to be two, because they differ a little in quality: and truly so do I. All *Galen's* words may not be Authenticks; no, nor *Hippocrates* his neither: and neither *Fuchsius* nor my selfe were nor are so simple, but we know *Choler yellow* will turn black and adust in the *Tunicle of the Stomack*, and cause no other difference then changing the quality, not the nature of the Disease. But enough of this; I proceed to the signes.

A darkness or mist appeareth before their eyes that are troubled with this Disease, and that upon every light occasion, especially if they drink but a cup of strong drink, or wine; or if they turn round: for it chaiceth to them if they turn round once, as it doth to others when they turn round often times, so that sometimes they fall down. Also the same effect it brings to him, to see another man, or a wheel, or the water run round: therefore let such objects be avoided; for the vital spirits beholding it, turn about also, and so the moving of the Humour that causeth the Disease, is troubled, unequall and inordinate.

When this Disease lyeth in the brain only, without relation to the stomach, there followeth sound in the ears, pain in the head, sometimes vehement, and heaviness there; also the smelling and other senses are detrimented: their fits are chiefly when the Sun doth heat them, or when their head is hot by some other means; for Heat doth dissolve

Signes.




## Culpeper's last Legacies,

the Humours, and then they turne about the Brain.

And indeed for ought I know, a cleer Sun-shine day is hurtfull for those in whom the Disease proceeds from the Stomack, as mine did; and I found the same extreamly prejudiciall to me.

Those in whom the Disease proceedeth from the Stomack, feel a gnawing in their Stomack before the fit comes, and a disposition to vomit, and are as though they were heart-burnt.

 Also thus you may know of what Humor the Disease comes, by the apparent colour of things to their eyes: for if they appear yellow, the Disease comes of yellow Choler: if reddish or blood, it comes of blood, and is apt to fall into a Frenzy or madnesse; if dark, it comes of Atrabilis, and is a fore-runner of the Falling-sickness, or Apoplexie; And thus much for example sake.

Also these Diseases are most violent in that time of the year that suiteth best with their nature; as Choler in Summer, Melancholy in Autumn, &c.

**Cure.** If this Disease be caused by Vapours that ascend from the Stomack, as mine did, Vomiting is a speedy cure, and the only cure I could find.

Let the sick avoid the beames both of Sun and Moon; all Winds, especially South winds: nor let him behold any thing that moves round, nor any deep thing.

**Cautions:** For only that wind cansteth Whirl-winds.  
Let him avoid fasting and fulnesse, all meats that engender winde, that are of a dilative quality, and send Vapours up to the head: such be Milk, Onions, Garlick, Leeks.

Let him eschew sleep in the day, saith Galen: but for mine own part, I found ease in nothing else.



Let his Meat be of good Juyce, and good Digestion.

If the Disease come of Blood, use Blood-letting,

Let the Sick avoid perturbation of mind, anger, fear, sadnesse, loud crying and singing.

Let him not keep his Head too hot, nor abide in an Aire too hot, or too cold; and let him stir his Head as little as may be.

In a word, keep his Stomack clean with Vomits, and his Head with *Pil. Alephanginae*.

*Acetum scilliticum* is a soveraign remedy, and Southernwood is the Herbe proper for the Disease.

## CHAP. XIV.

### *Of Frenzie.*

*Ἐνθουσιασμός* in Greek, in Latine also *Pbrenitis*, *Ἐνθουσιασμός* in English a Frenzie, is a disease that troubles the mind, dangerous and difficult to cure: it differs from madnesse thus; a feaver ever accompanies a Frenzie, but never madnesse.

A Frenzie is a continuall madnesse and Furie, with raging and vexation of mind, accompanied with an acute Feaver, caused through inflammation of the Brain, or the films thereof.

There are three internall senses in the Head; Imagination, Judgment, Memory: and a man may be frenetick (or as our common English word saith Frantick) in any of these.

Some are frenetick onely in Imagination; imagining they see things they do not, and yet do give

*Ἐνθουσιασμός*  
Description.

D. finiti-  
on.

Division.

Three  
sorts of  
Frenzies.

a right judgement of things they do see: and remember every man, and call him by name: in such fantasie onely is distempered.

2. Others apprehend things truly, yet judge falsly of them; as a Patient I had, that judged his father would kill him, and therefore fled his presence; as also, that he was some great person. There the seat of Judgment is chiefly vexed.

3. The third is compound of these two, and they erre in every thing, and know no body, nor remember any thing; and in such the Brain is totally distempered.

The cause. The Frenzie is caused of abundance of Choler, and Cholerick Blood, either in the Brain, or films thereof; and if the Choler be adust, the Disease is vehement and pernicious.

Signs. Besides, a terrible Feaver and Madnesse, for the most part they cannot sleep; if they do sleep at all, it is troublesome: many times when they do sleep, they start up out of it suddenly, and rage, and cry out furiously; they babble words without order or sense, and very seldom answer directly to a question; their Water many times is thin and cleer; and if it be so, it is so much the worse; many times the softer you speak to them, the louder they answer.

Their Eyes are blood-shotten, bleared and staring, and sometime dry, and sometimes full of sharp and scalding tears; most of them pull and tear all the cloaths about them to pieces: their Pulses are small, weak and slow, and they fetch their breath but seldome: that which cometh of Blood, causeth inordinate laughter; and Choler, immoderate fury: also such must be bound in their beds; they forget every thing speedily that they either

## his Physical, Chyrurgical Remains.

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ther do or say. I have seen one call for a Chamber-pot, and so soon as he had it, either had forgot what it was, or else forgot to pisse in it.

Concerning the usage of the Sick; if it be winter, let the aire be warn; if in summer, let it be cold; a whited wall is best; for diversity of colours or pictures are naught. Aire.

Some are troubled with light in their Fits, and some with darknesse; therefore you had best try them both, and let him have light that is afraid of darknesse, and keep him dark that is offended with light: but if the Sick be indifferent, between both, let the strongest have light, and keep the weakest darkest

Let his dearest friends come to him, and let some speak friendly to him, and let some of them speak harshly and roughly to him; for there is no rule with such persons, unlesse they stand in awe of some body.

If strength permit, let them bleed largely in the arme, and two or three dayes after under the tongue. Bleeding.

Keep his body laxative.

Force him to sleep with *Opium*; if his body be strong you need not fear to give him four or five grains at a time: also hang soporiferous things about his Head, as Mandrakes, Nightshade, Poppy, Henbane, &c. and anoint his head and temples with oyl of Poppy, if he sleep not without these. Stool.  
Sleep.

Let his drink be water, in which Cinamon hath been boyled. Drinke.

Let his meat be exceeding little, and let that little be of very good and speedy digestion. Meat.

Also I have found by experience, *Castoreum* to Cure; be

be very medicinal for the Disease, taken inwardly.

For other Medicines, your best way is to labour to remove that Humour which causeth the Disease; of which Medicines you may be furnished in the peculiar chapter belonging to the particular Humour.

## CHAP. XV.

## Of the Lethargie.

**I**N direct opposition to a Frenzy, is the Disease called a Lethargy; which causeth sluggishness, and an inexpugnable desire to sleep.

This word *Lethargie*, is a Greek word, compounded of λήθη, which signifies forgetfulness; and ἀργία, which signifies slothfull, or dull: and therefore instead of *Veternus*, the common Latine word, it might be better (or at least better in my opinion) be called *Oblivio iners*, a sluggish forgetfulness.

This sluggish Disease hath gotten many names; it is called by some Grecians λήθη, of the Arabians *Subeth*; of some Grecians κῆμα; and this κῆμα, say they, is of two sorts: *Coma somnolentum*, or a sleepy *Coma*: the other called *Vigilans coma*, or a waking *Coma*; because such as have Lethargies seem to be awake many times when they are not. Many have thought these diseases to be all different, because different places have given it different names; yet all confess the cause of them all to be the same, and then the difference can be only in the Complexion of the party grieved.

*Coma vi. gilans*, but as yet I never saw any possessed with it.

It is caused of Flegm, which cooleth the Brain Cause.  
overmuch, and moistneth it, and thereby provoketh sleep.

They are alwayes in a profound and dead sleep; Signes.  
their Pulse is great, and striketh seldom, and beateth as though it were in water; they fetch breath seldom, and weakly, and are so sluggish and sleepy, that they can hardly be forced to answer to a question; sometimes they will open their eyes, if you cry aloud to them, but they instantly shut them again: they are exceeding forgetfull, and alwayes talk idly in their sleep; they gape and yawn often, and sometimes keep their mouth open, as though they had forgot to shut it: some are costive, others Cure.  
laxative; their Urine is like Beasts Urine, stinking; some tremble and sweat all over.

Let the chamber wherein the Sick doth lie, be Aire.  
very light, and very warm.

Let his Diet be such things as extenuate, cut and Diet.  
dry, and let it be seasoned with Annised, Cummin-seed, Pepper, Cinamon, Ginger, Cloves, &c.

For Pot-herbs, let him use Sparagus, Parsley, Fennel, and such like: and after eating, bind the ex-stream parts (viz. the Thighs) hard, that the Vapours ascend not up into the Head.

You may burn Brimstone under his Nose, or assa Nafalia.  
fatida to awake him.

Give him strong Gargarisms made with Pellito- Garga-  
ry of Spain, and Mustard: also you may safely put risms.  
a whole Spoonfull of Mustard into his mouth at once.

Also you may boil Time, Penny-royall and O-  
reganum in Vineger, and dip a sponge in it, and hold it alwayes to his Nose.

You may shave off his Hair, and keep his Head  
alwayes

always moistned with Vinegar of Roses: also it is excellent to let it drop down from some high place upon the crown of his Head.

Provoke him often to sneeze with white Helibore.

**Sneezing.** Also in this Disease you may safely administer sharp and scowring Clusters, with Collocynthis, Agrick, Electuary, *Benedicta laxativa*, *species hiers picrae*, and the like, in the common decoction.

**Purge.** The Disease declining, purge Flegm.

*Castoreum* is also exceeding medicinal for this Disease, either taken inwardly, or applied outwardly.

## CHAP. XVI.

### Of Forgetfulnesse.

**The cause** **T**HE losse of Memory chanceth sometime alone, and sometimes Reason is hurt with it. It is caused of Lethargies, and other soporiferous Diseases; *for they being ended, many times leave Forgetfulnesse behind them, and then it comes of a cold distemper.* This coldnesse hath sometimes driness joyned with it, and sometimes moisture, and sometimes nothing but a bare distemper: to know this you must diligently observe the causes whence it ariseth.

The causes are two; internal, external: if they be internal, either abundance of Flegm, or Melancholy is the cause of it; if there be no signs of these abounding, then it comes of some external cause (unlesse it come through extream old age.)

The external causes you may know by the re-



ation of the sick, or those that are about him; if any disease have newly passed and so turned into oblivion, if medicines were applied outwardly, or administered inwardly, which extremely cooled the brain; or if it came of study, watching, &c.

If the memory be but a little hurt, it shews the Signes. braine to be but a little cooled; if reason be also hurt, then the disease is vehement.

If it come of a dry distemper, the sick watcheth much, and can hardly be brought to sleep.

If moisture only offend, then are they heavy, inclined to sleep, and their sleeps are long and troublesome.

If cold be joyned with the moisture, it is a perfect Lethargy, though perhaps but breeding, and then the excrements are many at the mouth and nose, proceeding from the braine.

If melancholy be the cause, he will not be very desirous of sleep, nor void excrements from his brain; besides all circumstances, and the state of his whole body incline to cold and drinesse.

For to give a true judgment of a disease, you must consider the complexion of the party, the region that he lives in, the times of the year, the state of the aire, and the diet he hath used.

Let his diet be different according to the cause Diet. of his disease; as for example, if it come of coldness let it be hot, &c.

But what ever the cause be, the aire must not be Cautions. cold, nor the roome dark, nor any windowes open North or South; for the one cooleth, the other stuffeth the head.

If it come through age, Physick avails little.

If the memory faile suddenly, either falling sicknesse Prognosti- or Apoplexy is following, for cure of which use such ca. means

I should think the East were worst.

Prognosti-



meanes of prevention, as you shall be taught to cure them when they are come in their proper Chapters.

If it come of other causes, viz. of cold, heat the brain; of drinesse, moysten the brain.

Names.

Things medicinall, are *Castoreum*, *Oleum de Latribus*, *Rew*, *Balme*, *Betony*, *Rosemary*, *Marjoram*.

Of compound, *confectio anacardina*, *Diimofehum dulce*, *Diambra*, *Mithridate*, *Theriacha*. These not only remedy memory lost, but help and mend it being dull.

## CHAP. XVII.

### Of Catalepsis.

Cure.

Κατὰ

χρῆ-

μα-

λησις.

detentio,

occupatio,

congelatio.

Description.

on.

Κατὰ or χρῆμασις in Greeke, is called in Latine *Occupatio*, detention, and *Deprehensio*; Modern Writers call it *Congelatio*; in English it is called congelation, or taking, and by the ignorant struck with a Planet.

It is a sudden detention and taking both of body and mind, both sense and moving being lost, the sick remaining in the same figure of body wherein he was taken; whether he sit or lie, or whether his mouth and eyes were open or shut, as they are taken in the disease, so they remaine.

Cause.

This disease is a mean between a Lethargy and a Frenzy, for it commeth of a melancholy humour. Therefore in respect of coldnesse it agreeth with a Lethargy, and in respect of drinesse with a Frenzy, and the effects are in a medium between them both; Sometimes abundance of blood is joyned with the melancholy humour, and sometimes on-

## his Physical, Chyrurgical Remains.

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pure melancholly; both invade the hinder part of the braine.

They that are taken with this disease, are alwaies taken suddenly; both speech and sense are taken from him; he neither speaketh nor heareth, his breath scarcely to be perceived; he lies like a dead man, his pulse is small, weake, and very thicke; his egestion and urine are either very little or none at all, which seemes to proceed from want of sense; for the sick abounds (most commonly) with moisture; For melancholly is an humour dry in operation, not in quality; Their face is sometimes red, and that is when blood is mingled with the melancholly; and sometimes swarth, and then pure melancholly oppresseth; the eyes in this disease remaine immoveable, as though they were frozen.

Signes.

The diet is different according to the cause; onely in generall let him avoyd all such meates and drinks as send vapours up into the head; also water is hurtfull because it swelleth the spleen. Barly water wherein Cinnamon hath been boyled is good.

If blood abound, and strength and yeares permit, let him blood in the Cephalique of the arme, as much as strength will permit.

Bleeding.

If melancholly abound, cleanse the gutts with Clysters made of things proper for melancholly: such as borragge, buglosse, fumitory, time, epithimum, polipodium, Senna, cassia fistula, confectio Hamech, &c.

Clysters;

If the head be hot, coole it with oyle of fleabane; if too cold, heat it with oyle of vervaine.

Refrigeration.

Black hellebore corrected with Cinnamon is very medicinall; so is mother of time.

Cure.

If trembling accompany this disease, give Castoreum

As

As for other remedies, you may find them in the chapters of frenzie, and lethargy before; and in the Chapter of melancholy, which is to follow after.

## CHAP. XVIII.

### *Of the Apoplexie.*

Ἀπο-  
πληξία.

Definiti-  
on.

Ἀποπληξία in Greek and Latin, is also called an Apoplexy in English; and is a disease wherein the fountaine and originall of all the sinews is affected, and so every part of the body doth suddenly lose sense and motion, throughout the whole body.

Cause.

If this stopping come only in one halfe of the body, it is called the Palsey; of which hereafter.

The Apoplexie is caused by a grosse, tothigh and clammy humours, (ingendred for the most part by drunkenesse;) which (being crude) fills the principal ventricles of the braine.



It is caused also by a fall or a blow, which bruisseth and shaketh the brain, and causeth the humours to flow thither.

Also those that are brought up in hot countries, when they come to live in cold countries, many times the cold only congealeth the humours and causeth the disease.

Signes.

There goeth before this disease a sharpe paine in the head, a swelling of the veins in the neck, the vertigo and brightnesse before the eyes, coldnesse of the extreame parts without cause known, panteing of the whole body, slownesse to move, and gnawing of the teeth, while they sleep; their urine

is little in quantity, and black, like rust or canker of mettall, and hath a residence like meal; they lack sense altogether, and lie with their eyes shut, as though they were asleep and snort

The vehemency of this disease, may be known by their impediments in breathing; if their breathing differ but little from another mans that is in health; it shews the disease is but weak; but when they can hardly be preceived to breath at all, it is the strongest Apoplexie; and little better is theirs where the breath seemes to be stopp'd for a while, and then fet with great violence.

*This disease happens most frequently to aged people, flegmaticke folke, and to such as use such diet as encreaseth flegme.*

*This disease is seldome cured, and seldomer but it leaves the dead palsey behind it; and then it is but halfe cured.*

*A strong Apoplexie for the most part kils a man in four and twenty hours; many times in halfe the time.*

*Bleeding is a desperate physicke for an Apoplexie, well besitting such a desperate disease; for it kils or cures quickly.*

*Provoke him to stoole, with mighty sharpe and strong clysters.*

*Bind the thighes hard, and rub them vehemently.*

*You may shave the head, and bath it with oyle of Rew, Camomell, or Dill.*

*You may fasten Cupping-glasses good store to the shoulders.*

*You may burne stinking things under his nose, Nafalia, Castoreum, Assa fetida, Saga penum, Galbanum.*

*You may provoke him to sneeze, with white Hellebore.*

*You may apply Castoreum, and Euphorbium, with*



Bleeding.



Stoole.

Liga-  
ments

Unctions

Cupping.

Sneezing.

Cautela.

Vomits.



Iac sulphuris.

I take it

doth not

procure

vomit, but

is diapho-

retical.

with vinegar to his head.

You may provoke him to vomit with turbit h mineral, mercurius vita, or lac sulphuris, which is the best medicine I know.

Thus much for the cure of an Apoplexie, if it may be cured.

## CHAP. XIX.

*Of the dead Palsey in one side.*

παράλυσις.

παράλυσις in Greeke, in Latine *Resolutio*, in English the dead Palsey; 'tis a disease wherein the one halfe of the body, either the right side or the left doth lose either sense or moving, or both, either totally or partially.

Definition.

But note here that the palsey that followeth the Apoplexie, is properly and particularly called by the Greekes *παράπληγία*.

παράπληγία.

In the palsey sometimes sense only is lost, and not moving, sometimes moving and not sense and sometimes both sense and moving; yet the Greeke word *παράλυσις*, signifies properly loss of motion.

Quest.

A word to satisfie the curious, that may ask why sometimes sense only, and sometimes motion only, should be lost?

Answ.

You must note that the faculty of motion, as well as that of sense, flowes from the brain, as from the fountaine, and is derived from thence by the nerves to the instruments of sense and motion and to either sense or motion is lost, according as the sinews that convey sense or motion are affected in the disease; therefore it being considered that

diver

divers members participate in two kinds of sinews the one for sense, the other for motion, the doubt is easily cleared. One sinew may be hurt, and motion is lost; the other may be hurt, and that safe; then sense is lost and motion remains; both are hurt, and then farewell (*pro tempore*) sense and motion.

I doe not yet understand this.

If members participate but of one sinew, as few do, (perhaps none) yet *Gallen* saith some do, and at present I cannot contradict him; lesse vertue is required for feeling then for motion, saith he; and so if the sinew be much hurt, sense and motion are both lost; if it be but little hurt, onely motion is lost.

I rather adhere to this judgement.

The matter indeed is scarce worth disputing for, or writing of, and therefore I proceed.

• The Original of this disease lies sometimes in the Brain, and sometimes in the marrow of the backe.

Desc. ip- tion.

If the disease lie in the back, (as but seldome it doth) then is the face firme, and then sometimes halfe, sometimes the whole body is paralytick, according as the halfe or whole marrow of the back is vitiated.

If it come from the Brain, it lies only in some particular Pellicles thereof; for if the whole Brain be vitiated, it is an Apoplexie.

These things being first duly considered, we come to the cause.

It is caused through vehement and inordinate Cause; cold, or through grosse and clammy Humours that stop the passages, that the animal vertue cannot passe freely from the Centre to the Circumference.

If it come from the back, it is caused through



## Culpeper's last Legacies,

Inflammation, or hard swelling without sense called *Scirrhus*, hapning at the backe-bone, or nigh to it, or other sinewy part, dependant thereon; whereby the sinews are pressed together and so stopped, that the animall vertue cannot passe. It may happen by a blow or wound

The disease is so apparent that it needs no Signs:

Prognostica.

The Palsey is no acute or sharp Disease, and for the most part is curable.



It chanceth (for the most part) to ancient people, and beginneth (commonly) in the Winter time.

If the Palsey come by a cut or wound, it is incurable, and very difficult, if the Paralytique members wane, or wax lesse and lesse; for then it sheweth the parts to want spirit naturall as well as animal.

Diet.

Let his Diet be extenuating and drying, let his Meat be easie of digestion and roasted, viz. Birds that frequent dry grounds, Almonds, Raisons of the Sun, Pine Nuts.

Herbs.

For Pot-herbs, let him use Fennel, Pursley, Hysope, Marjoram, Sage and Savory.

Caution.

Let him chew Water-fowl, Fish, and all other meates that are cold and moist, and flegmaticke.

Aire.

Let the Aire he abides in be hot and dry; if not, make it so by Art.

Drink.

Let him drinke no Wine but *Hippocras*, and let him use Cinnamon in all his drink, or broth.

It is good for him to endure as much thirst as he can.

Sleepe.

Let his sleepe be but mean, and let him not sleep at all in the day.

Exercise.

Let him use as much exercise as well as he can.

Mi.th.

Let him be merry and cheerefull, and flye an-

ger,

ger, vexation, and other perturbation of the mind.

If there be signes of Plenitude, you may draw out blood (moderately, for feare of over-cooling) of the sound side; else forbear. Bleeding.

If he have not a Stool once a day, provoke him with a Clifter. Clifters.

*Acetum Scilliticum*, or Vinegar of Squils taken two spoonfuls every morning, fasting, is a soveraign medicine. Cure.

So is also *Castoreum*.

Sneezing.

If it lie in the Brain sneezing is good, which you may provoke with white Hellebore, but let it be in the evening, the party in bed, and their head wrapped warm, for fear of after-claps.

Also use Unctions to the nape of the neck (for their the marrow of the back hath its passage to the Brain) use first weak ones, such as Oyle, Chamomel, Dill, St. Johns Wort or Earthworms. Then after some dayes such as are stronger, as Oyle of Bricks, or Tile-stones, *Castoreum* and *Euphorbium*. Where- with you may anoint all the paralitique members, wrapping them up hot afterwards in a Fox skin. Unction.

Also you may make a Bath with St. Johns Wort, Rosemary, Stachas, Sage, Marjoram, and Camo- mel, boyled in Water, wherewith you may bath the paralitique members before you anoint them. More properly the Brain hath its passage to the spinallis medulla.

Bath Cereatum.

Also this Cerecloth is excellent to apply to the paralitique members. Take of Oyle ii. 3. Oyle of Pepper, i. 3. 3. Oyle of *Euphorbium*, ii. 3. *Aqua vite* ii. 3. 3. juyce of sage & Marjoram or cowslips of each ii. 3. 3. *Galanga* iii 3. Pellitory of the wall and pepper, of each a dram, Stachas and Rosemary, of each ii. 3. *Euphorbium* 3. 3. boyle it till the *Aquavite* be consumed, then strain it, and put wax enough to it to make a Cerecloth. E 3 Al-

Cucufa.

Also you may make a quilt for his head with Hyſop, Marjoram, St *Johns* Wort, Sage, Rew, Bay-leaves of each ii. 3. Spikenard, Maſtiche, *Caſtoreum*, and *Stachas*, of each ii. 9. Cloves, Mace, Nutmegs, of each i. 9. red-rose-leaves well dryed, halfe a handfull, make of them a quilt, as you are taught Chapter. 2.

Use these medicines to the head; If the disease lie there; to the nape of the necke, and the back bone, if the disease lie there.

## CHAP. XX.

*Of the Palsey in one Member.*

**A**lthough any expert man may draw out of what hath beene written before, the cure of the resolution of any member, the radix being the same, yet to satisfie the unskilfull, I thought good to write a line or two.

If any member be paralitique, search from what root the sinews come that supply that member, & mend it there at the root with the former medicines

There is also a kind of Palsey called by the  
 Greeks *πάλσιμος ὀνίχις*, in Latin *Tortura oris*, in  
 English wrinnesse of the mouth; this you may cure  
 also by the aforesaid medicines: besides, you may  
 hold a looking-glasse before him, that he may see  
 what an ugly face he makes, and so labour to a-  
 mend it.

## CHAP. XXI.

*Of the Falling-sicknesse.*

<sup>Επιληψία</sup>  
**E**<sup>Επιληψία</sup> in Greek, the Latines call it *Morbus*<sup>na.</sup>  
*Comitialis*, and the English, the *Falling-sicknesse*.

It is a Convulsion, drawing and stretching of all the parts of the whole body, not continually, but at sundry times, with hurt of the mind and sense. It is so called, because it attacheth both the sense and feeling of the head, and also of the mind.

There be three causes of the Falling-sicknesse.

The first is caused when the disease lieth only in the Brain; and that is caused two wayes. 1. When grosse, tough and clammy Humours flegmaticke, stop the passage of the spirits animal in the Pellicles of the Brain. 2. When the same opilation is caused by Choler.

Three  
causes of  
Falling-  
sicknesse.

1  
See my  
Anatomy  
of the  
brain.

Secondly, it is caused through the evil affect of the Stomacke, sending up vapours thither, which the brain labours to repell, and by the reluctancy causeth the disease.

Thirdly, it is caused through a cold aire which the patient may feel creeping up from one member or another, to the Brain; but this chanceth but seldom, especially in these climates.

There goeth before this disease, an unwise state of the body and mind; sadnesse, forgetfulnesse, troublesome dreames, headach, continuall fulnesse in the head, especially in anger, palenesse in the face, inordinate moving of the tongue; many bite their tongues, as soon as the fit takes them they fall down, their limbs are drawn together, they snort and

2  
3  
Signes.

and sometime cry out : many tremble when the fit comes upon them, and run round, but the peculiar signe of this disease is foaming at the mouth.

*This disease happeneth most to young folkes.*

Aire.

Let the Aire the sick abides in, be hot and dry, if the disease be caused of Flegme; let it be cold and moist, if it be caused of Choler.

Diet.

Let him eschew all meats that are hard of digestion, and stopping, and such as are of a dilative quality, and all Wine, the older the worse.

Vomit.

Cure.

Me thinks

I might

have be-

flowed the

pains to

have quo-

ted a few

more me-

dicines,

yet seeing

tis as tis

see my re-

cepts.

If the disease proceed from the Stomack, clear it by a vomit.

The best remedy, which is most sure and approved, is, a Male piony root dug up, ☉ in ♈ rising on Sunday morning, the Moone encreasing, *Aries* culminating; hung about their necks; which by a hidden planetary vertue cureth it. Also the juyce of piony roots dug up at that time, and made into a sy, up with Sugar taken inwardly doth the like.

## CHAP. XXII.

### *Of Convulsion and Cramps.*

Definiti-  
on.

*Σπasmus* in Greek; in Latin *Convulsio*; in English Convulsion and Cramp: is a Disease in which the sinews are drawne and pluckt up together against ones will.

Kinds.

There are divers kinds of this Disease, three of these kinds lie in the neck.

The first is called in Greeke *τρίμυος*; in Latin *Distentio*; it is when the necke remaineth altogether immovable; so that it cannot be turned any way, but must alway be held straight forward.

The

The second is called *Tensio ad anteriora*, when  
the head or neck is drawn down towards the breast. 2.

The third is called *Tensio ad posteriora*, when the  
head is drawn backward. 3.

The fourth kind of Convulsion, is that which  
usually is called the Cramp, and is a drawing to-  
gether of the sinews of some particular limb. 4.

The fifth is that which is usually called Convul-  
sion fits, and a wreathing or drawing up together  
all the sinews on the one side of the body. 5.

This Disease is caused through fasting, fulnesse, Cause.  
pricking of an Artery, or the biting of a venomous  
beast, that the venome come to the Nerve.

The fifth of these is only mortal, and takes away  
many young Children.

For Children: Spirit of *Castoreum*, *Aqua parali-* Cure.  
*cica Muthioli*, *Aqua antepileptica*, *langij*, are medi-  
cinall.

For aged people; if it come of fulnesse, purge Of ful-  
and vomit, then use the precedent medicines. ness.

If it come of fasting, it is more perilous; the  
best remedy that I know then, is the decoction of Fasting.  
*China* roots.

If it come by pricking an Artery, as many times Picking  
it doth in blood-letting through the unskilfulnesse of a nerve  
of the Chyrurgion, or unrulinesse of the Patient. If  
it be much hurt, the only way I know, is to cut it  
quite asunder, and lose the use of the Limb, to  
save your life.

If it come by stinging of any venomous creature, Stinging  
make the wound bigger, and draw out the poyson of vene-  
with *Venice Treacle* applyed to it Plaster-wise. mous crea-  
tures,

Finally, wear for the Cramp, a Ring made of a  
Rams horn, the Ram slain ☉ in γ, in the houre  
of the Sun, be either rising or culminating.



## CHAP. XXIII.

*Of the Mare.*

Ἡρίαιτις.

**H**ρίαιτις in Greek, in Latin *Incubus*, is a Disease that happens only in the night, to people in bed, wherein they conceive themselves over-pressed with a great weight, which almost strangles them.

The ridiculous.  
conceits of  
the vulgar.

The simple sort call it the *Mare*, and conceit and affirm, that they feel it with their hand, and hear it fall down in the Chamber: yea, I have heard one affirm, she heard it come in at the Gate. The truth (or rather falshood) of all this, will appear in the description.

Cause.

This Disease is caused of excessive drinking, also of continuall rawnesse of the Stomack; whence are sent grosse and cold Vapours, which fill the ventricles of the Brain, letting the disperfing of the faculties thereof by the sinews.

Descripti-  
on.  
Signes.

This Disease alwayes invades those that are asleep, and most of all such as lye upon their backs; they suppose a great weight lyes upon them, and stops their breath, that they cannot move, and dream that they are almost strangled, and would cry out, but their voyce is stopped; & indeed they groan pittifully, at last being something wakened, and able to stir, the passage is opened and they eased.

Caution.

This Disease (though seeming light) is not to be neglected, by reason of its affinity with the Apoplexy and Falling-sicknesse.

Let him never lye on his back.

Let his Diet be such as breedeth not wind, nor of a dilative quality.

Diet.

If there be signes of fulnesse, use bleeding.

Blood-

Let him not go to bed till digestion be perfected;

letting.

Vinegar of squils taken two spoonfuls in the mor-

Cure.

ning fasting; and if digestion be weak, one spoon-

full presently after meat digetteth the humours

I have

and cures the Disease.

been my

Keep the head and neck alwayes warm. Also

selfe, and

you may take inwardly such things as strengthen,

knowne

the brain, such be, *Aromaticum Rosatum, Diamoscum*

others

*Alce, Diambra, Diamthou, &c.*

strangely

troubled

with this

Disease, since the writing hereof, and in a farre different manner from that here is written; but the margent is too small to hold the story.

## CHAP. XXIV.

### Of Madnesse.

**M***ania* in Greek, is a Disease which the Latines call *Insania* and *Furor*; in English Madnesse and Fury, they that have this Disease be unruly like wild Beasts.

Difference be-

tweene Ma-

*nia* and

*furor*.

The difference betwixt this and the Frenzy, is this; A Feaver alwayes accompanies a Frenzy, but never this Disease called *Mania*, or Madnesse.

It is caused of much blood flowing up into the brain; sometimes this blood offends in quantity only, and sometimes in quality, when it is melancholy: *The superfluity of melancholy, causeth alienation of mind, and causeth the Man to be foolish, and to lose himselfe.*

Cause.



I shall only in this Chapter treat of Madnesse coming of blood.

Signes.

There

There goeth before Madnesse, weaknesse of the head, tickling of the eares, shinings before the eyes, great watchings, strange thoughts approach the mind, heavinesse of the head, a ravenous appetite, a forwardnesse to bodily lust, the eyes stare, and seldome either wink or beckon.

If it come of blood only, they laugh continually, and the sick thinketh he seeth before his eyes things to laugh at.

If any Choler be mingled with the blood, then the pricking and swift moving of the brain, makes them angry, irefull, moving and bold.

**Bleeding.** In the first place bleed them, *and then by the colour of the blood you may discern easily the quality predominante.*



If it be a Woman, *breath a veine in the ankles, for that provokes the termes.*

Let their Diet be such as breeds little blood, till they are almost starved.

In many the humours is waxed gross, and settled by long continuance, and such are worst to cure, though perhaps they be patientest, for the time; yet look for them to be furious enough, when the humour is stirred, and made thinner.

If it come of blood only, you may draw away blood abundantly, from the arm, under the tongue, from the forehead, from the fundament with leaches.

If Choler be mixed with the blood, I refer you to the Chapter of Frenzy.

If of Melancholy, the next Chapter shall instruct you, only let him eat little, drink no strong drink nor wine; sleep much, and go to stool orderly.

## CHAP. XXV.

*Of Melancholy.*

BY Melancholy, here I mean, not the simple complexion; for without that none can live; but the alteration of the complexion in quantity, quality, or seat.

It cometh without a Feaver, and is ingendred Description.  
of melancholy occupying the mind, and changing the temperature of the brain.

It is caused three wayes. Sometimes it is caused I  
the common vice of melancholy blood, being Caused 3.  
all the veines of the body, and so hurteth the wayes.  
brain.

Sometimes the blood only in the brain is altered, the blood in other parts of the body being safe. Had this  
And sometimes it is ingendred through inflammation about the spleen, and so sending up melancholy vapours thither. been to  
do again,  
I could  
have done  
it ten  
times better.

The most common signes be fearfulness, sadness, hatred, strange imaginations; For some  
Signes  
3  
ink themselves bruit beasts, and counterfeit their  
life and voyce; my selfe knew one, this present  
year 1645. that thought himselfe only a man, and  
other men beasts that came to devour him, and  
wood with a staffe to beat every one that came near  
him, whom I perswaded that he was made of a  
black pot, and if he did not speedily get him into  
house, I would throw a stone at him, and break  
him; which was so upon his imagination,  
that he threw away his staffe and ranne in, and  
could suffer none to touch him for feare they  
ould break him.

Innu-

Innumerable such fancies are mentioned by Authors which I forbear to mention.

This is according to the cause; if the cause be fear, then they think others will kill them, if of grief, they seek to kill themselves; if of love, the natural blood is infected because the liver is the seat of love, I want room, guesse the rest by these.

As how one conceited he had a fish in his blood another durst not pisse for feare he should drown the world, a third conceited he had no head, and a fourth that he was made of butter; all which and the waies and meanes by which they were cured, you may read in *A. P.* his Chirurgery: but to proceed. Many desire death, and some do kill themselves, others are afraid of death, and thinke their best friends when they see them determined to kill them; some laugh; some weep; some thinke themselves inspired with the holy Ghost, and prophecies of things to come.

Also the state of their body is slender, black, rough, dry and hard in touching, and altogether melancholious.

This is caused through excessiveness of some passion, as love, joy, griefe, &c. or through much study, watching, stopping of the *Hemoroides*, *Menstrua*, or the eating of wicked and melancholick meats.

But in such in whom it is caused by the Spleen they have rawnesse, much wind, sharpe belching, burnings and grievousnesse of the sides, the sides are drawn upwards, and many times they have inflammations there. Also Costiveness, little sleepe, troublesome and naughty dreams, swimming of the head, and sound in the eares.

Diet.  
Aire.

Let him abhor melancholy Diet.

Let the Aire he abides in be hot and moist.

Let his meat be hot and moist, of good digestion and breeding good blood. Young Borrage boye and buttered is good meat for him.

Purge.

Black Hellebore corrected with Cinnamon,

A good purge for him, so is decoction of *Epithimum*.

Fumitory is a soveraign hearb for the disease, and so is betony.

If the infirmity lie in the whole body, you have no other remedy but you must bleed him often, because all the blood is corrupted.

Bleeding.

If it lie in the head only, bleeding is needless, only follow his humours, and comfort him with Cordials and Cephaliques, that strengthen the braine; such be of simples, Betony, Red-roses, Hirts tougue, Endive, Borrage, buglosse & Violet-flowers. Of compounds, *Aromaticum rosatum*, *Diamoscum dulce*, *Anacardina*, *Latificans*, *Galleni*, *Dianthon*, *species cordiales temperate*, &c. And his best Doctor is Dr. Merry-man.

But if it proceed from the Spleen; for Simples use Centaury, Penyroayall, Wormwood, and Germander and Bay-berries, apply to the region of the spleen an Emplaster of Melilot for the Spleen.

Also you may provoke them to sneeze with Betony in powder snuffed up in their nose.

Sneezing.

There are divers other manners of cure which I omit here, my scope being in this place to treat of it, as it anoyeth the brain only; I may happen to write of the redundance of all the complexions severally and distinctly by themselves; to which I refer you.

## CHAP. XXVI.

Of Trembling or Shaking of any Limb, called commonly the Shaking Palsey.

His disease commonly goeth a little before death, especially in acute diseases and surts, and then it is an evident signe death is near.

It



It many times troubles aged people, and then is incurable.

**Cause.** It is also caused by fear; then remove the fear and the trembling is gone.

Sometimes it comes by accident, as immoderate cold taken, abundance of grosse, thicke and clammy humours, much drinking of Wine, &c.

There needs no signs to be shewed.

**Diet.** For Diet, use such things as cut, divide and attenuate; let him eschew all things that hurt the kidneys; all Wines.

**Cure.** The best cure that I know, (which indeed is sufficient) I have knowne men of ninty years of age kept from this infirmity, only at night when they go to bed, by rubbing their fingers between their toes, and smelling to them.

**Questi-  
onelle** such things as strengthen the Nerves are excellent; I am  
**for y I  
was so  
briefe.**

Yet if you be troubled with it already, your best way is first (when you have learned what humour it is that troubles you) to purge out that humour.

In this Tréatise are many Aphorismes, which are marked with a hand in the Margent, which the studious in Physick, especially young Students, if they please to write them out by themselves, may find wonderfull usefull.

*Plures gulâ periêre quàm gladie.*

---

**FINIS.**

*FEBRILIA:*  
O R,  
A TREATISE  
O F  
FEAVERS  
In Generall.

---

By NICHOLAS CULPEPPER,  
Student in Astrology and Physick.

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Printed in the Year, 1662.



**I** Revised this Treatise of  
 FEVERS; the Method of  
 which was Galen's. This I am  
 confident, it containeth most ex-  
 cellent Truths.

Nich. Culpepper.



CHAP.

# CHAP. I.

## A Table of FEVERS.

A Feaver is an unnatural heat ingendred	{ In the Spirits.
	{ In the Humours.
	{ In the fleshy parts.

{ *Ephemeris*, or an one day Feaver.

In the Spirits it causeth	{ <i>Synochus non Putrida</i> , or Feaver lasting three or four dayes.
---------------------------	--

In the Humours it causeth a rotten Feaver, and the Humours rot	{ Within the Vessels
	{ Without the Vessels

Within the Vessels	[ All the Humours rot and so cause <i>Sinobus putrida</i> .	[ Of Choler, a continual Tertian.
	[ Onely one Humor, & so by Pu- trefaction	[ Of Flegm, a continual Quotidian.
		[ Of Melan- choly, a continuall
		[ Quartane.

Without the Vessels by pu- trefaction.	[ Of Choler, an intermitting Tertian Ague.	[ Sweet, an in- termitting- Quotidian-
	[ Of Flegm, that is	[ Ague. <i>Glazen</i> , in causeth E- pialos.
	[ Of Melancholy, an intermit- ting Quartane Ague.	

In the fleshy parts it causeth	} He&ive Feavers. <i>Marasmus</i> .
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## CHAP. II.

*A Comment upon the Table of Feavers.*

**A** Feaver is an unnaturall heat, which taketh its beginning at the heart, and is spread from thence through the whole body by the arteries & veines; hurting or letting thereby the operation of the parts thereof. Definitio on.

The body of man is generally divided by Hippocrates into three parts; The things contained, the things containing, and the thing that gives life and motion to both.

- 1 The things contained are humours;
- 2 The things containing the humours is the flesh;
- 3 The spirits give life and motion to both.

In all these three, distinctly, and severally, happen feavers.

For if this unnaturall heat (for a man may be naturally hot, and is hotter at one time, then at another, yet hath no feaver;) be kindled in the Spirits, it causeth either a feaver which the Greeks call *ἡμετέρας* in Latine *diaria*, in English an one day feaver; because in this feaver, there chanceth but one fit; and that lasteth not above a day; For as a bottle filled with hot water heats the bottle, so the spirits being inflamed, heat the body; or

Sometimes it causeth a feaver, called *συνόχης* *non putrida*, and it commonly lasteth (if it be rightly handled) not above three dayes, the Latines call it *diaria*, but very improperly; Of this *συνόχης* there are three sorts. Three sorts of

Some continue with equal vehemence, from the



(All the Humours rot and  
so cause *Sinochus putrida*.

Within the Vessels

(Of Choler,  
a continual  
Tertian.  
Of Flegm,  
a continual  
Quotidian.  
Of Melan-  
choly, a  
continuall  
Quartane.

(Of Choler, an intermitting  
Tertian Ague.

Without the  
Vessels by pu-  
trefaction.

(Sweet, an in-  
termitting-  
Quotidian-  
Ague.  
*Glazen*, it  
causeth E-  
pialos.

(Of Melancholy, an intermit-  
ting Quartane Ague.

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} *Marasmus*.

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Three

Some continue with equal vehemence, from the

## Culpeper's last Legacies,

ῥιμωτῶν beginning to the latter end; ῥιμωτῶν and αχμαδῶν the Greekes call this.

2. Some alwaies encrease by little and little, untill they end; and such the Greekes call ἀναβάτικον and ὀπαχμαδῶν

3. Againe some decrease or diminish by little and little, and those the Greekes call παχμαδῶν

Moreover, if only one humour do putrifie and rot within the Vessels, it causeth a feaver the Greekes call συνόχους which is a continuall feaver; for although there be remission in this feaver between the shaking fits, yet the feaver never leaves him, before he be either cured of it, or killed by it.

Difference  
between  
συνόχους  
and συνό-  
χους.

So that here in this lies the difference between *Synochos*, and *Synochys*; the former hath no remission in the fit, but only one continued fit; the latter hath alwaies remission, or slacking, though no intermission as is in agues; In συνόχους but one fit, in συνόχους many.

Three  
sorts of  
συνόχους.

1. Of this συνόχους are also three sorts; For if the putrefaction be of choler only, it causeth a continual tertian called by the Greekes, χῆλος

2. If flegme putrifie within the Vessels, it causeth a continuall quotidian.

3. But if melancholy, a continual quartan.  
Yet all these differ from intermitting Feavers, called (by the Vulgar) Agues; farre and wide, though the fits are distant alike.

Difference  
between,  
remitting  
and inter-  
mitting  
feavers.

For first, though the humours that cause them both, be the very same; yet in these remitting Feavers, the humour is contained within the Veines; but in intermitting Feavers, commonly called Agues, it is dispersed through the members, and so through their violence of spreading, the Feaver intermits for a time.

Secondly, this continual, though remitting Feaver, still remains between the fits, though not with the same violence; but an intermitting Feaver or Ague, totally to the Patients apprehension, ceaseth, till the next fit come.

Of which now, a word or two.

This Feaver is very fitly called in Latine *Febris Febris in*  
*interpolata*, because the fits renew at their time; it *ie. polata*  
is called by some, *Febris deficiens*. *Tace.*  
*sorts.*

Of this also are three sorts.

- 1 Tertian,
- 2 Quotidian,
- 3 Quartan.

A pure intermitting Tertian is caused of choler Tertian  
rotting without the Vessels.

An exquisite quotidian is called in Greeke *quotidian.*  
*αμνηστική* and is caused of sweet flegme putrify-  
ing or rotting without the Vessels; For if the *αμνη-*  
flegme that putrifie be glazen, it causeth a Feaver *στική.*  
called *Epialos*.

*Epialos* is a Feaver, wherein the Patient feels *Epialos.*  
both heat and cold, immoderately in all parts, *quid.*  
both at one time and at one place.

To this Feaver, belongs an accident called by  
the Greekes *Αυμπία* that is, when vehement heat *Αυμπία.*  
is felt in the bowels and entrailes; and immoderate cold in the external parts.

An intermitting Quartan is caused of melancholy *3.*  
rotting without the Vessels, is governed by *Quartan*  
*Σάβη* a planet, slow weighty, and ponderous, and  
therefore the disease is commonly Chronical and  
lasting.

I come now to the last sort of Feavers, which the  
Table shews to proceed of heat in the fleshy parts; *Febris.*  
and that is called *Hætica febris*, an Hæticke Feaver. *Hætica*

For

## Culpeper's last Legacies,

For as a hot Vessell heats the water that is put into it, so a Hectike Feaver though the rise of it be in the flesh, after the third concoction, yet it heats the humours which the flesh contains.

Maras-  
mos.

Galen's  
cicour.

This Feaver for the most part, without speedy cure, consumes the whole body, and then is called *Marasmus*; and this *Marasmus*, saith *Galen* is incurable; but the good old soul was mistaken; for I have known it cured in more then one or two; I have had it my self since the writing of this.

As for the Pestilence, it is also a Feaver, and a shrewd one too; I have written of that already, in a Treatise by it selfe; and therefore no more of it now.

Inflama-  
tions.

There are other Feavers that come by reason of the inflammation of some member.

So that Feaver which comes in the filme that girdeth the ribs, is called *pleuretia*.

Pleurētia,

If from inflammation of the lungs, it is called *Peripneumonia*.

περιπνευ-  
μονία.

τυφώδης.

Erraticæ  
fibres.

If of the stomach, it is called *Typhodes*.

Some Feavers also are called *Erraticæ*, that keep no certaine time of coming at all; nor any order of fit, and intermission; and such Feavers come commonly of *Melancholy*.



Com-  
pound  
Feavers.

But in every Feaver, you must consider diligently, whither the feaver come by any disease, of any particular member; else you will erre egregiously in giving Physick.

These are all simple Feavers, some Feavers are compound, as diverse Feavers of a like nature joyne together; as intermitting Feavers with intermitting, &c. For example, two intermitting *Tertianis*, or two intermitting *Quartaines* joyne together, in which last the party is sick two dayes, and well but one; my own child, at the writing hereof,

hereof, had two intermitting Tertians; the one far more violent then the other, and they came at some twelve hours distance.

But sometimes, an intermitting Tertian is joynd with a continuall Quotidian; and this disease is called in Greek *μικτὴν* and this only is known as yet of compound Feavers, of different uatures; the other are still of Feavers of like nature, as continuall Feavers with continuall, or intermitting with intermitting.

And thus much of my paraphrase, which though it be somewhat long, yet I account nothing tedious that is rational; I know many words might have been added, but not one might have been left out. For by ignorance in, or negligence of this, many lives are lost; which by due observance of this, might be preserved.

### CHAP. III.

#### *Of Ephemera or an one day Feaver.*

**E**phemera in Greek; in Latin *Diaria*; in English *Ephemera* an one day Feaver, because it hath but one fit, which continueth but one day, if rightly handled; if not, it turneth to other diseases,

It is cause when the breath is in inflamed above nature, without any putrefaction, and this chanceth many wayes. Cause.

First, through binding or thickning of the skin, which stoppeth the vapours that were wont to flow out by the pores, which being hot and sharpe ingender a Feaver,

Secondly, by wearinesse.

Third-



3. Thirdly, by watchings, crudilities and lack of digestion.
4. Fourthly, by sadnesse, care and sorrow.
5. Fifthly, by anger and vehement passion of the mind.
6. Sixthly by feare.
7. Seventhly, by vehement heat of the Sun.
8. Eighthly, by hunger and drunkenesse.
9. Ninthly, by swellings and kernels about the throat; for all these heat the spirits and inflame them.

Signes.

Generall.

Six.

The Signes are of two sorts

1. First generall signes; whereby this Feaver is known from any other Feaver.

2. Secondly, particular signes, which shew from which of all these severall causes the Feaver comes.

The generall signes are six.

1. They change the pulse, in greatnesse and swiftnesse, but it keeps that proportion, in order, softnesse, and equality, it did according to nature.

2. The Urine seldome or never turnes from a naturall state.



*A naturall Urine is subruse in colour, meane in substance, and if you shake it, it sparkles like Sacke.*



*Yet I deny not but Urines alter something according to the predominant complexion of the party, even in men of perfect health.*

3. 3. Their heat of body is gentle, pleasant and easie.
4. 4. They end commonly by moist sweet sweats.
5. 5. Vehement pain in the head and stomack, and other parts,
6. 6. Abhorring of Meate, and insatiable Thrift.

the particular Signes.

If it come of watching, there followes a naugh-  
ty colour, swelling of the face, heavynesse of the  
eyes, that he can hardly lift them up, the haire  
of the eye-lids are moist, and the pulse small; for  
watching binder digestion, and causeth crudities, when  
these signes arise.

Signes.  
Of watch-  
ing.



If it come of care or sorrow, the body is leane; if  
sorrow be the cause, the colour is cleerer; if  
care, darker, hollownesse and drynesse of the eyes,  
discoloured skin.

Care and  
sorrow.

If of anger, the eyes seeme to sticke out farther  
then they use to do, the face is red, and the pulse  
lusty.

Anger.

If of sadnesse, the pulse is small, feeble and  
slow.

Sadnesse.

If of feare, the face is pale, for fear sends the blood  
from the circumference to the center, the pulse is swift  
equall and sharpe.

Feare.



If it come through burning and heat of the  
sunne, their skin is hot and dry, and their head  
somewhat to burne, the eyes are red and troubled,  
and the veines in the temples forehead, and under  
their eyes are stretched and puffed up.

Sun.

If of cold, there followeth heavy distillations  
and rheums, astringency; for cold bindeth and  
opeth the vapours within the skin.

Cold.

If of wearinesse, the skin is exceeding dry, and  
the pulse exceeding small.

wearines.

If of drunkennesse or hunger, the sicke may tell  
by these signes.

Drunk-  
nesse.

If of Kernels, or Impostumation of the throat,  
the pulse is great, swift and often, their face swol-  
len, their Urine pale.

Kernels.

For cure, you must observe the generall rule  
*Contra contrariis medentur.*

Let

Diet.

Let their generall diet be meats of good iuyce and easie of digestion.

Give such as have their disease of anger or fire burning cool and moist diet.

If of cold, a diet that doth moderately heat against watching and sadnesse, a diet that moistneith and provoketh sleep.

If of wearinesse, let them eat as much meat as they can well digest.

Moreover you must regard the patient's strength, his naturall temper, the time of the yeare, age and usuall custome of the sicke and accordingly order your Physick.

Cautions

If the naturall temper of the body be Cholerick you must feed them with meat at the beginning of the fit, for it is very subject, if the body be long fasting to turn to an acute rotten Feaver.

Stoole.

See the body be kept laxative; if he go naturally to stoole, provoke him with an emollient Clister:

Bath,

Finally, so soon as the fit begins to wane; bathe him in a warm bath, made with sweet hearbs boiled in water; for that will open the pores, and drive out the vapours.

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### CHAP. IIII.

*Of Synochus non putrida, being a Feaver which lasteth three or four dayes.*

*synochus,  
quid.*

Cause.

**T**HIS Feaver is caused, either because the pores of the skin are stopped, or because the body it selfe is moderately thickned through cold or after bathing, or by sharpe binding medicines.

## his Physical, Chyrurgical Remains.

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eat of the Sun, or any other thing that dries the skin.

It may be thus knowne.

Signs

First, by touching, for the skin is harder and more compact, then it was wont to be.

1.

Secondly, by the heat, which at first seemes gentle and easie, but after you have held your hand a while, you shall feel it sharper.

2.

Thirdly, the Urine is not much altered from its naturall substance and colour, for this disease lies in the spirits, not in the blood.

3.

Fourthly, the body falls not away, but their eyes are swollen, and fuller of moisture then usually.

4.

Fiftly, the pulses is equall, swift, vehement, and frequent.

5.

For cure of this disease, you may safely draw out so much blood as age, strength, and the season of the year permit.

Cure.

Bleeding.

After bleeding use things that cleanse & scower; such are Oximel, Hyssop, Origanum, Smallage, and observe whether the heat abate by this diet.

Abster-  
gents.



For if by the third day you find little heat left, Bath: you may safely bath him with such things as are scouring, such be Orris and Aritolochia roots, Smallage, salt-peeter, boyled in water and honey.

But if the Feaver then increase, or on the fourth day, then either you were mistaken at first in the disease, or else the Feaver is altered, and some humour putrified.

### CHAP. V.

Of a rotten Feaver, called *Synochus putrida*.

**S***ynochus putrida*, is a feaver which holds from the beginning to the ending without any great

*Synochus  
putrida  
quid.*

muta-

mutation, or sensible change, and may well be called a constant or stable Feaver.

Of this are three sorts; I described them in the second Chapter.

Cause.

This Feaver is caused by the rotting of all the humours equally within the Vessels, and especially in the great Vessels about the arm-holes and share, and this chanceth, when fervent heat is kept in by violent binding and stopping; which is within the body; for when heat and moist things cannot breath out, they putrifie and rot presently.

Therefore this feaver is seldome ingendred in thin spare folke, nor in cold bodies, nor old age, but in such as abound in blood, of grosse, fat, or fleshly bodies, or stuffed with hot excrements.

Signes.

This is properly known from *Synochus non putrida*, because there are signes of rottenness in the Urine, and the pulse of a man sicke of this, but not so in the former.

The other signes all agree with the former.

Cure.

Bleeding.

The Cure of this feaver must begin with blood-letting, and that in the beginning of the disease, if you can.

Cautions.

Cold drinke is most perilous in this disease; first because it causeth obstructions, and hindreth the attenuation of the clammy humours.

Secondly, cold drinckes hurt weak members; some by drinking cold drinke in this feaver, have gotten such sore throats, that they could not swallow; in some the Stomacke is hurt, that they could not digest; in some the Bladder; generally that part that is weakest is most subject to hurt; and being hurt, cannot performe its proper office.

But blood-letting you may use at any time, if strength permit, provided it be not upon a full stomacke.

Such as have this feaver, have alwayes loosnesse and sometimes vomit up Choler.

Let his drinke be barly water, sweetned with Drinke. Syrrup of Violets, and a little Oyle of Vitrioll to make it tart.

Let his diet be light of digestion, and let him Meate. eat it at his usuall times of eating; for then it will digest best.

Also Oranges, Lemmons, Oxymel, and Verjuyce, are medicinall for him.

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CHAP. VI.

*Of continual Feavers called by the Greekes*

*Συνέχους.*

*Συνέχους* in Greeke is a continuall feaver, that hath some certaine slacking betweene the fits; yet no absolute intermission, till the end of it, and by this only it is known from Agues or intermitting feavers, therefore I shall omit the signes till then. *Συνέχους.*

This feaver is caused by rotting of one particular humours only within the Vessels; I shewed it in the first and second Chapters, I remit you to that.

I shall only treat of that which is called of the Greekes *νεύρο* by it selfe, in the next Chapter, for that is the most dangerous, and wind up the rest together in this.

In the generall cure of feavers of this sort, these things must be considered.

First, the Feaver.

Secondly, the rottennesse.

In the feaver two things must also be considered.

Cause.

A compendium of the cure of Feavers.

I.

2.

In the First Feaver.



1. First, How that part which is already kindled and inflamed, may be remedied.

2. 2 How that which is not kindled, may be letted and hindred from inflammation.

2. Also two things must be considered touching the rottenesse or putrification.

In the rottenesse.

First, how the humours already putrified may be healed.

1. Secondly, How those that are not putrified may be kept from putrefaction

2. *Hæc qui non animadvertit errabit nimis.*

In the beginning of the feaver, if strength and permit, let blood; for that lets out the inflamed blood, and cooles the rest.

Bleeding. The body thus cooled, you must cure the obstructions. and that without heating the Patient lest you increase the feaver and cause more putrefaction.

Obstructions. Clysters. This is best done by Clysters, and sweates; for Clysters, take only the common decoction with Moloffus, and *Diacatholicon*.

Sweats

For sweats, you may use either Venire treacle *Matthioli* his great antidote, Serpentry roots, *lectuarius de ovo: Consideratis considerandis:*

To stop and hinder the humours not inflamed from inflaming, use cooling juleps, made with barley water, Harts-horne, Ivory, Scoraonera roots Zedoary, &c. Syrupe of Violets, &c.

To prevent putrefaction, avoyd all meats, I mean flesh, and all broths of flesh.

To bring away humours already putrified, buy a white Lilly roote in White-wine, and let him drinke it.

ocalis.

For outward medicines, Vine branches, Water Lillies, Endive Succory, Wood-forrel, Sorrel, &c.

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3.

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tute, Knot-grass, Vinegar, these or any of these beaten, and the juyce mingled with oyl of Roses, and wool dipped in it, and applied to the Stomack, mightily allay the heat.

But have a care by all means, that you do not apply this at the beginning of the Feaver, for then the heat lyes inward, and this will add more violence to it, but onely when the heat is come to the external parts, for then it cherisheth the Lungs, and provoketh sleep.

Provoke sleep with *Diascordium*, if that prevail Sleeps. not, use *Laudanum*.

But have a care of Opiats, at the beginning of the Disease.

For Cordials, *Scorzonera*-roots, *Bezoar*, *Sirrup* of *Citron*-pills, and *Syrrup* of *Balm* of *Fernelius*, Confection of *Alchermes*, and *de Hiacyntho*, *Electuarium de Ovo*, any of these may be administred, *consideratis considerandis*. Cordials

## CHAP. VII.

### Of a Burning Feaver, called *Kaus*.

**K**<sup>αυσ</sup> in Greek, is called in English a Burning Feaver, or continual Tertian. *Kaus*, Quid Cause.

It is caused of Choler, rotting or putrifying within the Veins, together with the Blood.

Those that have this Disease, their Tongue is dry, rough and black, with gnawing of the Stomack, immoderate thirst, and watching; their Dung is liquid and pale. Signes.

Let the place wherein the Sick lies be cool, the Cure; air sweet; if it be not cool, make it so by art; or Aire. which you have examples in my *Critica Cephalica*, lib. 2. Let

Drink:



Let him drink for his ordinary Drink, water wherein Barly, Cinamon, and *such Herbs as cool and moisten*, such be Lettice, Sorrell, wood sorrell, purslane, &c. have been boiled.

Also Syrup of Violets, Violet and Straw-berry-leaves, Water-lillies and Verjuice, juice of Lemmons and Oranges, are medicinal,

With the other Medicines mentioned in the former Chapter; and Bleeding.

Blisters.



If these Medicines prevail not, but *the Humours flow up, and lye heavy on the head*, which you may know by their talking idly, you must apply Blisters to the in-side of the Wrist, and the in-side of the Calves of their Legs.

Pidgeons.

If that prevail not, but you perceive their case desperate, apply Pidgeons to the soles of their Feet.

But if in a desperate case is oppresse their Stomack or Heart, I have known six grains of *Mercurius Vitæ* cure them; yet in my opinion *Lac Sulphuris* had been better.

## CHAP. VIII.

*Of an Intermitting Tertian Fever, commonly called a second dayes Ague.*



**O**F all *Agues*, this only is mortall, yet the other two may turn to another disease that may kill, but they kill not themselves.



And this *Ague*, though sometime it be mortall, yet is of all other most frequent; and if rightly handled, easily cured.

It vexeth young folks most.

*I suppose the reason why this Ague is most frequent, to be because Choler by reason of its heat, is most apt to stir Cause, with violence.*

This disease is caused of Choler, pure, sincere and unmixed, carried with violence by the sensitive parts of the Body.

*This disease happeneth usually to persons cholerick by nature, in their flourishing age, and in spring time.* Signs.

The signs of this Disease are, a vehement Cold, rigor and stiffnesse in the beginning of the Fit; the Patient thinketh his body is pricked; soreness of the Bones, as though they were nipped, an exact order and equality of the Pulse; for as the Feaver encreaseth, the Pulses are raised in strength, vehemency and frequency.

In the vehemency of the Feaver, it causeth thirst, and burneth up the Patient; his Breath is swift, and hot as fire, and requireth drink immoderately, their Urine cholerick, subruise, and something yellow.

*The longest fit of a Tertian endureth but twelve hours.*

*When these Fits come sooner and sooner, the Disease getteth strength over nature; but if later and later, the Disease loseth strength.*

Galen saith, men labouring of this Disease, vomit Choler. *Galen's mistakes.*

At the writing hereof, and it is the seventh of February 1645. I have cured above twenty of this Disease, and it is like seen more, yet never knew or saw any vomit at all.

When I was a Boy, I had the Disease constantly every Spring (though Galen saith it comes onely in the heat of Summer: *Gal-1d Glauconem.*) yet never (to my memory) had so much as a pronenesse to



*Galen's mistakes.*

*I have known enough vomit since.*

Care.

The usuall Cure of this Disease, is by vomiting and Sweating. But I have found out a more certain and speedy, and indeed never missing Cure.

Aire.

Let the Air the sick abides in, be clear and penetrating.

Both this and Quotidian Agues I never missed cure, by giving onely Cinquefoil, gathered in the hour of *Jupiter*, if it be possible, he being above the Earth: and truly I should think it were the better, if the *Moon* were aspected to him, but I never observed it.

This I have given in Powder, both in common Vinegar, and Vinegar of Squils; I have observed the number of the Leaves I have given, viz. one for a Quotidian, three for a Tertian, &c. and I have observed it, I have given the Decoction thereof, and all of them still did the Cure in three Fits, sometimes in two; therefore I hold it the most soveraign Medicine for Agues in the world.

## CHAP. IX.

*Of a Quirrtane Feaver, or Ague.*

**T**His proceedeth of Melancholy putrifying and rotting without the Veins.

Cause.

This Feaver doth not invade the Sick with that rigour and stiffnesse that the former doth, but the cold is like the cold a man feels in an hard frost, as though it would break his Bones, and doth not seem to prick him as the other doth.

Signes.

Their Urine is white and thin, and, as it were, strained from some grosse matter.

It commeth commonly about harvest, & stayer (without cure) till next Spring; and is a stubborn Humour to be dealt withall.

## his Physical, Chyrurgical Remains.

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For many a time and often, this Ague by violent Medicines (as Vomits, &c.) is turned 'o a double Quar-tane, and so the Patient hath two sick dayes, and but one well day.

Saturn the causer of this Ague, is a sullen Planet, and the Disease takes after him; therefore deal gently with it at first; you had better please a sullen, potent adversary, then displease him.

I never had any Patient of this Disease, since I knew the vertues of the Herb Cinquefoil; it is very probable it will cure this, as well as other Agues \*

Yet if Blood abound, you may let blood in this Ague; and if it look black, draw out good store.

Also black Hellebore, corrected with Cinamon, may be given.

And white Hellebore, if it may be given inwardly at all, it may in this Disease.

But let these be given on the well dayes, for then they anger the Ague less.

In this Ague, you must have a great care of the Spleen, for that is the receptacle of Melancholy.

Therefore you may anoint the left side with oyl of Capers, Ung. ex succis aperitiuis, or any opening splenetick Medicine.

\* Since I have done the Cure with it. Bleeding. I desire these Hel-lebores may be let alone in this Disease, for old Saturn will not be vexed.

### CHAP. X.

#### Of a Quotidian Feaver or Ague.

IT is caused of sweet Flegm, putrified without Cause. the Veins; it is called of the Greeks *ἀμφομερῆς, ἀμφομερῆς* but if the Flegm that putrifies be glazen, (which is the coldest of all flegms) it engenders a Feaver called *Epialos*.

In this Feaver, called *ἡμέλιος* by the Greeks, *ἡμέλιος* the



Signes.

the Patient feeleth vehement heat, and vehement cold, both at one time, in all parts of his Body.

In the beginning of a Quotidian, the Pulse is un-equall, slow, little and weak, nothing like neither Teridian nor Quartane, neither for extremity of heat nor cold; neither do they thirst much, because the Vapour is moist and smoaky.

*It most vexeth flegmatick persons.*

But this also is compleatly, perfectly and speedily cured, by that excellent Herbe Cinquefoyl, so used as before was specified.

As for all mixed kinds of Agues, I need not write; but I commend this as a soveraign cure for them all.

And (God-willing) I intend to make proof of it, in continuall, Quotidians, Tertians and Quartanes.

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### CHAP. XI.

#### *Of an Hestick Feaver.*

**A**N Hestick Feaver is a Disease, wherein an unnaturall heat is kindled, throughout the fleshy and massie parts of the Body.

They that have this Feaver, feel no pain, neither do they know (the rules of art excepted) that they have any feaver at all; because all the parts of the body are equally hot, and so there is no reluctancy.

*Hestica  
Febris,  
quid.*

**Caus.**

This Disease is caused two wayes.

1. First, through want of Phylick, or a skilfull Physitian in other feavers, which having consumed the Humour, seize upon the flesh.

2. Secondly, they sometimes begin of themselves, as of sorrow, anger, wearinesse, burning of the Sun, &c.

When

When these feavers consume and waste the body, (as indeed without speedy cure they alwayes do) then *Galen* calls them *μαῖνεσιν*; and this *Marasmus*, saith he, is incurable: and to make this seem as though it were true, he tels a long tale of the snuffe of a candle; which, saith he, being put out mutters to pieces; but if you put oyl to it, it makes it burn with more violence: so (quoth he) this feaver, if you go about to extinguish the heat, the party dyes instantly; but if you add moisture to him, his feaver burns more violently.

But Experience (the best Artift) makes no difference between Hectick feavers, and *Marasmus*, but shews plainly that all Hectick feavers are wasting, and also curable: therefore I shall leave Doctor *Galen*, and follow Doctor experience in this Disease; and therefore now to the purpose.

Signs.

The Signs of this Disease are these:

Their eyes are wonderfull hollow, as though they were sunk in their heads, their moisture is consumed, so that you may see the bones of their Eye-brows stick out; there hangeth at the hair of their Eye-brows gums or filth, as though they had gone a long journey in the dust; their skin is hard and dry, and their eyes wink often, as though they were sleepy, when indeed it is far otherwise with such as have this Disease, for they can hardly be brought to rest; they pine to skin and bone, and if you look upon their Belly, it looks as if it had no bowels in it; the Pulse is weak and often, and continually after meat the feaver is increased, and the Pulses are augmented in greatnesse.

The Cure consists in cooling and moistning, which must be done both outwardly and inwardly.

Cure.

Ler

- Aire.** Let the Aire the Sick abideth in, be cold and moist; if it be not so naturally, make it so by Art, whereof you have examples in my Treatise, called *Crit. Cephal.*
- Meats.** Let his Meats be such as moisten, and breed good and active Blood; such are Lamb-stones, Cocks-stones, Lobsters, Prawns, Eggs boiled soft, Partrich, Larks, &c.
- Herbs.** For Herbs, let him use Lettuce, Endive, Succory, Spinage, Mallows, &c.
- Drink.** Let his Drink with his Meat, be onely water wherein Cinamon hath been boiled.
- Milk.** Let him drink new Milk abundantly, provided he have no feaver of putrification, or rotnenneſſe joyned with it,
- Fruits.** He may eat freely Raifons of the Sun, and Almonds, Cherries, Prunes, Pomegranates and figgs.
- Caution:** Let him eat often, and but little at a time.
- Cordials.** For Cordials, he may use *Diarrhodon abbatii*, *Diatrageacanthum frigidum*, *Diapapaver* and species *Cordiales temperata*, *Diamargariton frigidum*.
- Syrups.** For Syrrups, let him use Syrrup of Violets, Endive, Lettuce, Water-Lillies and Vinegar.
- Emulsion.** Let him drink Emulsions made of Barly-water, Almonds, the four greater cold Seeds, and white Poppy-seeds, sweetned with Sugar.
- Unction.** Lastly, let his body be kept continually anointed with pure oyl Olive, and nothing else.
- Caution.** Many in this Disease vomit up all their Meat so soon as they have eaten it, (which indeed I forgot before) in such cases make their Emulsion of Mint water, instead of Barly-water, as before; for only by this Medicine alone, have I known *Galen's* supposed incurable Disease, cured.



## Physical APHORISMS.

Reader, *Give me leave to begin, and  
I will not be beholding to time for  
leave to make a Preamble.*

### APHOR. 1.

THE whole ground of Physick is comprehended in these two words, *Sympathy* and *Antipathy*; the one cures by strengthening the part of the Body afflicted; the other by resisting the Malady afflicting.

#### 2.

Many People are troubled with strange Visions, specially in the night time; strange lights, strange sights appear, and sometimes voyces are heard: let them avoid drinking Wine, and as much as may be strong Beer; for Melancholy is the cause of this, which strong liquor attenuates, and makes it fly upwards.

#### 3.

The ashes of Hens feathers or Hens bones burnt, and applyed to the place, is an excellent remedy to stop bleeding in any part of the body.

#### 4.

Toads, Spiders, and Frogs, or their Spawn, have the same effects, but they do it by Antipathy, because the blood flies from its enemy; and there

## Culpeper's last Legacies,

thereof if a dried Toad be but held in the hand of one that bleedeth, the blood presently ceaseth and retireth back to the Centre.

5.

Take two or three Toads and boyle them in Oyle very well, and this Oyle will by unction quickly cure any red face, or any rednesse of the skin, out of question by the former reason.

6.

Take the Seeds of Red Nettles, beat them in to powder, and take a dram of it at a time in white Wine; it procures chastity, they say, and is a far better medicine to rout *Asmodeus* the lecherous Devil then the liver of a fish.

7.

The marrow of a Goose wing, and the old the Goose is, it is so much the better, a little of it being put into the eye, breakes the web there though it be never so strong or of so long continuance.

8.

The Milk of a Womans breast is excellent for the foregoing infirmity of the eyes, only with this proviso; if the party afflicted be a Male, let it be the milke of a Woman that bare a Male; if Female, the contrary.

9.

When People have gotten an inflammation in any wound, the vulgar say they have gotten the Ague in it, as 'tis familiar when Womens breasts are inflamed, to say they have the Ague in the breasts, a speedy way, and as cheap as speed (that I may not keepe such a quarter about my name, as the Colledge of Physitians did about

the Rickets) is to take malt flower and make it into the forme of a Cataplasme or Pultis with Vertjuyce and apply it, be the place in Arm, Leg, or Breast, or elsewhere, either with wound or without.

10.

Hollyhock leaves boyled to a Pultis in milke, works the same effect in the same causes.

11.

A most admirable remedy, if not the best of remedies for a Consumption, is to goe into the Country in Plowing-time, and follow the Plow that so the smell of the earth being newly broke up may be taken in at the nose; if this may not be by reason of the season of the year, or poverty of the Patient, then let it suffice to go out into the field every morning, and dig up a fresh turfe and smell to it an hour or two together.

12.

Take five white pease, and chew them very well, then swallow them downe, then hold thy breath as long as thou canst, thou shalt find it an excellent remedy against the heart-burning.

13.

For a Rupture this doe, give the Patient two or three spoonfuls of the juyce of comfry every morning (I know no reason but that the curious may make it into a syrupe) then apply the bruised hearb mixed with its equall quantity of Dates to the place, and let him keepe his bed nine dayes by which time he will be well.

14.

Take a Jay, pull of her feathers, and pull out her guts, then fill her belly full of Cumminseeds, then



then dry her in an Oven, till she be converted into Mummy, a dram of her being beaten into powder, seeds and all, is an excellent remedy for the Falling-sicknesse, being taken in any convenient liquor every morning, put in Piony water.

15.

Rew bruised and worne under the feet next the skin is an excellent remedy for a quartan Ague.

16

If deafnesse come of stopping in the passages of the eares, as usually it doth, no better remedy in the World then to inject white Wine into the eares (being first a little warmed, for the eares are cold) and if you mix a little spirit of Castoreum with it, twill be so much the better.

17.

The powder of burnt Harts-horn (let it be well burnt, viz. till it be white) and rub your teeth well with it, and it will keepe them exceedingly white and safe from rotting.

18.

To eat the Liver of a mad dog, being first dried and beaten into powder, (a dram at a time sufficient) is an excellent, yea the best of remedies for the biting of a mad dog.

19.

If an Earwig be gotten into a mans ear, you may say it will kill him, but presently or so soon as you can conveniently get a mellow, sweet apple, and having cut a hole in it, lay the hole so cut to the ear, then lie down on that side, and the Earwig will come out to the apple.

20.

The leaves of Agrimony, bruised, and boyled in honey; and the head that is open, moulded, plaistered with it, helps the disease.

21.

The juyce of Rue mixed with vinegar, and the head washed therewith, remedies all superficial evils of the head, and strengthens it to boot.

22.

A draught of the same, drunk going to bed, helpeth such as speak in their sleepes.

23.

Rew stamped with hony and salt, helps swellings in the knees.

24.

For broken bones in the head, make an oyntment with Agrimony, Betony, and Hogs-grease, with which anoynt the sore, and tent it if need be; also let the patient drink the juyce of Betony, and Agrimony, or a very strong decoction of them quarter of a pint every morning.

25.

Take an Owl, pull off her feathers, and pull out her guts, salt her well for a week; then put her into a pot and stop it close, and put her into an oven: that so she may be brought into Mummy, which being beate into powder, and mixed with boares grease, is an excellent remedy for the Gout, anoynting the grieved place by the fire.

I fancy this receipt much, it standing to good reason that a bird of  $\text{D}$  should help a disease of  $\text{h}$  and therefore desire a dram of the powder, may be taken inwardly every morning.

26.

Also

26.

Also take notice, that the foregoing way is the best way to convert any thing into Mummy; and so the Jay before mentioned is to be used.

27.

If a man be feaverish and cannot sweat, (for sweating usually helps such) take brookelime and stamp it, and having added a little veneger to it, apply it to the soles of his feet: and it will quickly rout the feaver; and withall provoke sweat.

28.

For any ach or swelling in in the knees, bruise Rue and Lovage; and having boyled them a little, in a little honey, apply them warme to the griefe.

29

The inner rind of Elder, or dwarf-elder, which is held to be better, boyled in like manner in bores greafe, takes away paines in the feet and thighs.

I know no reason, neither indeed do I beleieve there is any, why the former should not take away paines in legs as well as in the knees, both of them being under the houses of *h viz, vj* and *z*.

30.

If any sweat too much, bruise lettice and linseed together, and apply them to his stomach.

31.

Make a strong decoction of Centaury in stale ale, then having strained it wel, boyle it with two third parts of honey (*viz. imagine there be* pound of your decoction, then take two pound of honey) boyl it into a syrup, a spoonful of this taken in the morning helps the yellow Jaundice, strength-

strengthens the heart, helps digestion and promotes Appetite.

32

A pultis made with linseed and chick-weed bruised and boyled in water, a little sheeps suet being added at the latter end, is excellent good for one that hath met with a woman a little too hot for his turn; I mean to apply it to his members.

33

Make vinegar of vervain, as you make vinegar of Roses, only make it of the leaves, not of the flowers of vervain, and this helps the head-ach the head being bathed with it; this receipts I fancy much.

34.

A most excellent remedy for an imposthume in the head, is to apply warm to it a red rose Cake moistned a little either with a womans breast milk, or else with red rose vinegar.

35.

Also a handfull of Betony leaves, and halfe an ounce of Cummim seeds boyled in stale ale, and the decoction drunk, is excellent good for the same, and therefore both together cannot do amiss.

36.

For a pain in the perioffion, take Alhoose or ground Iry, make a strong decoction of it and drink it; A strong decoction of mouse-ear, made in like manner works the like effect; therefore if you please you may use them both together.

A good oyntment for bruises and aches, Take a good quantity of black snails alive, such as have no shels on their backs, salt them very well, (*viz.* throw salt upon them) then put them into a linen bag, and let them hang til the water be dropped out of them, take of this water a pound, boy it and scum it clean, then add as much May butter to it, and boyl it to an oyntment, *viz.* till the water be consumed, then adde a little wax to it, and keep it to anoynt the grieved place with.

38.

Vineger made of Rew, as you make vineger of Roses, is excellent taken inwardly for shortness of breath, and stoppings of the breast and lungs.

39.

A good remedy for a Tetter or Ringworm is to take the pouders of brimstone, and having mixed it with black sope, apply it to the sore.

40.

An oyntment made with the leaves of Henbane and hogs grease, presently stancheth the blood & takes away inflammation of any wound whatsoever.

41.

The juyce of the leaves or roots of fox-glove mixed with the like quantity of the parties urine is excellent to wash any festered sores with, it will cure to admiration.

You may boyl the juyce till it be thick, and you may keep it all the year.

42.

The juyce of Walwort or dwarf-elder, which is all one, drank four ounces each morning, is excellent, safe, and speedy cure for the yellow Jaundice

Jaundice

Jaundice; if the disease be inveterate, you may make a bath of the hearb boyled in water, to bath the diseased body in.

43

Take a hare, (a march hare saith my Author, but he leaves no markes to know a march hare from another hare) and having taken out her bowels, put all the rest of her hair and all into a pot, and convert her into a Mummy as you were taught before. A dram of this powder (being first beaten bones and all, and exquisitely mixed) being taken in white-wine every morning is an excellent remedy for the stone.

44.

In an old Cock you may find when you have opened his gizzard and looked, a white stone; sometimes more then one, never fewer, this being born about one adds valour, and makes one strong in the sports of Venus, and beloved of all; this is the magical use of it, I come now to the Physicall.

45.

A very little of it being beaten in a Iron Morter, for brasse spoyles it, and given in white wine, breaks the stone.

46

The same stone, or to speak more properly, such a like one may be found in the gizzard of an old Hen; and why might not a man draw a conclusion and think it rationall when he hath done, that the male is medicinall, yea most medicinall for men; and that which is found in a hen for women?

47.

The best way to apply Cupping-glasses, is to  
H<sup>e</sup> head



heat them first in hot water, by putting the glasses in when the water is cold, (else they will break (and so letting them heat with the water) and so apply them close to the part of the body to be cupped; and as they cool, so the Air in them will condense, and to avoid *Vacuum*, draw the humours through the pores of the skin.

48.

By this meanes, may bowed ribs be drawn to their proper places, and the skull it selfe when it is broken, and that without pain; this way is ten times better then firing them with tow, as the loggerheads of our age use to do.

49.

Centaurie usually taken will prevent a dropsy before it come, and help it being come, viz. by drinking the decoction of it in ale.

50.

The seeds of hen-bane being wrapped up in the leaves of the same herb and so roasted in the embers well, and then bruised and pressed hard through Canvas in a presse, there will come out a precious oyl for the gout, the grieved member being anointed with it.

51.

I make no question but the ingenious may easily find a way to keep this all the year, the hearb being onely to be had in the beginning of the Summer.

I fancy the receit much; it doth it by Sympathy; I regard not the opinion of Artits, most of which hold that hen-bane is an herb of  $\gamma$  which I disprove by this argument.

That hearb which delights in Saturnine places.

places, is a Saturnine Hearbe.

But Hen-bane delights in Saturnine places; viz. where they empty Jakes, and naturally springs there in abundance; Ergo it is a Saturnine hearb.

52.

Another thing to be admired in our Physitians, (for indeed their ignorance is admirable to every knowing soul) is that hen-bane (say they) is only profitable in hot Gouts, not in cold, because it is cold it self, whereas indeed it cures by Sympathy; and their rule, *Contraria Contrariis medentur*, is but a wooden and worm-eaten rule; for how then could hot things do good in a Feaver?

53.

Vervain boyled in water, provokes urine exceedingly; but you must drink the decoction; it is not the boyling of it will do the deed.

54.

The distilled water of green-Walnuts, is excellent good to take the freckles out of the face, but the oyl drawn out of the kernels is better.

55.

Take Cummin and Caraway seed, and having bruised them well, boyl them in Ale, till it be thick; this eaten with a spoon is an excellent remedy for the Collick.

56.

If any be bitten by a Spider, take a great quantity of flies, and bruise them, and apply them to the place.

57.

Ancient thy cheek with Horse-grease and thy gums.

Culpeper's *last Legacies*,

gums also, and thy teeth will cease rotting.

58.

An ointment made with Hogs-grease, and Mugwort, and a little Vinegar, is excellent for the swelling of the legs and feet.

59.

Rew infused all night in Sack, and the Sack drunk the next morning, is excellent good for the worms, and wringing in the guts.

60.

Beat the white of an egg, and then wet a Colewort leafe in it, and lay it to the eye that runs a water, at night when you go to bed, and by morning it will help you.

61.

Take a Kid of about a year and a halfe old, and having fed him nine dayes without water, kill him and take his blood, and when it is cold, pour the water away from it: then dry the blood, till it be hard; a dram of this blood, and halfe a dram of Ivy-berries taken in white wine every morning, will break the stone in the body.

62:

For a wen, bind him about as hard as you can endure, then make a save with Vertdegreece, Brimstone, Allum and honey, and lay it to it, and it will consume it.

63.

Take a soft piece of sappy wood, lay it in the fire, and save the sap that runs out; the which make into a Pultis with bran, the which lay between the navil and the privities of one that hath the strangury, and it will helpe him.

If

64.

If thy nose bleed, chew the hearb pervincke in thy mouth, and it will cease.

65.

Vervain boyled, and the house sprinkled with the decoction, drives flies out of it.

66.

A suppository made of white sope, and put up the fundament, is a medicine inferiour to none for one that is costive.

67.

The roots of flower-deluce bruised, and boyled in white-wine, are an excellent provoker of Urine.

68.

Camomel and Betony, of each an equall quantity boyled in Vinegar to a pultis, and applied warm to the head, helps the Megrim and the inveterate head-ach called *νεφαλγια*.

69.

Rosemary tops boyled in ale in like manner, and applied to the temples doth the like.

70.

If thou be costive, ('tis an hundred to one if choler be not the cause, but if not) boyl the hearb Mercury in thy pottage instead of hearbs, and let them be but halfe boyled; this pottage so eaten, will not only take away the effects by making thy body slippery, but also the cause.

71.

Take of Rew, Sage and Cummin-seeds bruised of each a handfull, beaten pepper halfe an ounce; make a strong decoction of them in water, the which boyl into a syrup with honey, this

syrrup will help an inveterate cough by taking one spoonfull of it in the morning, and another at evening.

72.

Threedrops of a mans owne water put into his ear every morning warm, helps noise there,

73.

A strong decoction made with Plantane in white-Wine, drunk every morning, doth the like.

74.

An ointment made with Ivy-leavs and hogs-grease, is excellent for swelling of the eyes.

75.

Take three or four great Onions, and having roasted them well in the embers, take off the outward pill, then bruise them with a few Cummin seeds in powder; this applyed plaister-wise, in a few times using helps the head-ach.

This I am perswaded, the hair being shaven off, it is a good remedy for the Lethargy.

76.

Take wormwood and mallows, of each a like quantity, boyl them in water, till they be soft, then by adding barley-meal, (or malt-flower which is better) and a little vinegar and sheep suet to them, they make an excellent pulvis for any swelling whatsoever.

77.

The liquor wherein neats-feet have been boyl'd is an excellent bath to bath swollen legs in, and if you will add chickweed, mallows, and smal-lage to it, 'twill be never the worse.

78.

Also when you have well bathed your Legs therein, you may take out the hearbs and apply them to the soles of your feet.

79.

The juyce of Vervain, or if it be time of year you cannot get it, take the decoction of the dried hearb, it mightily encreaseth not barely milke, but good milke in Nurfses.

80.

The blood of a Hare dried and taken inwardly, breaks the stone in the bladder.

81.

The claws of a Goat burnt to powder, and a dram of the powder taken in the morning, helps such as cannot hold their water.

82.

To drink an Allum Posset is a good remedy for overflowing of a Womans Menstruis.

83.

The juyce of Sorrel, mixed with the like quantity of Milke, is an excellent remedy (being drunk) for pilling blood.

84.

Pigeons dung mixed with Vinegar is excellent to anoint Warts with, if you would be rid of them.

85.

The juyce of Primrose-roots snuffed up into the Nose is an excellent remedy for the Megrim.

86.

Take an Onion, and having cut a round hole in the middle of it, fill it full of Oyle, then roast it by a gentle fire, and having taken off the outward



## Culpeper's last Legacies,

ward pill, stamp it together and apply it warm to the deafe ear to restore hearing.

87.

An oyntment made with Leek-blades and hogs greafe is excellent good for burnings.

88.

A decoction of Earth worms, Sallendine and Ivy-berries in white-Wine, take equall quantities of each, is an excellent remedy for the yellow Jaundice; and if towards the latter end of the decoction you adde a little Saffron tyed up in a rag, 'twill be the better.

89.

Take the roots of Female Ferne, such as in *Suffex* are called Brakes, and having bruised them well, mix some raw Cream with them; so have you an excellent plaister for a scald. He that hath any wit may make an Unguent or plaister of them to keep alwayes by him.

90.

The powder of burnt Garlick helps the Hemorrhoids being strewed upon the place.

91.

The powder of Anniseeds strewed there, doth the like.

92.

A roasted Onion laid to the place workes the same effect.

93.

An excellent cool ointment for wounds that have inflammations, is thus made; take of Lecharge of Gold very finely powdered as much as you will, and with Oyle of Roses and Verjuyce of each equall parts, make it into an ointment by

stir-

stirring it up and down in a mortar without the heat of the fire, as it cooles, so it dries exceedingly.

94.

For Ach in the Legs or Arms, a precious remedy; take very stale Ale, and with the Gaul of an Oxe boyle it till it be as thicke as Bird-lime, when it is cold, then anoint the grieved member with it by the fire, (it will be fluid when tis hot) as hot as he can endure it, and when it is dried in once or twice, spread some of it upon a peice of white Leather, and apply to it; when it is hard take it off and apply to it another, the former will wax soft again; thus doing three or four dayes will help you.

95.

For the Megrim, put some *Assa fatida* into the eare on that side the paine lies, and the matter causing the disease will come out at the Nose.

And yet it may (by my Authors leave) be some question whether the Megrim lie within the eul or without.

96.

Take Snails, Shels and all, and burn them in a crucible, till the ashes be white; halfe a dram of this taken in White-wine is a great provoker of Urine.

97.

Take a quantity of Water-grasse, that part of it that grows above the water, and having beaten it, presse out the juyce, this juyce a little of it being dropped into the contrary ear of one that hath the tooth-ach, cures him of that pain (for ever saith my Author.)

Take

98.

Take a peice of blew cloth ( wollen cloth ( the deeper the blew, the better, burnt it to powder ; a little of this powder snuffed up the nose, stops the bleeding of it.

99.

It is certain and by dayly experience verified, that Elder barke, if you slip it upward, will provoke vomiting; if downward, it purgeth by stool.

100.

Its property is to cleanse the body of crudities and indigestion, and they cause three quarters of the diseases in man; you need but run to an Elder-tree for the cure, and you may find one a great deale on this side *Arabia*; if your stomack trouble you, slip it upward; but if the disease afflict not the first digestion, then slip it downwards.

101.

*Polipodium* stamped and plaistered upon the feet of a Woman labouring with Child, causeth the birth of the Child presently, either alive or dead.

102.

Take the grease of a Hog, and rub the body of any that is sick against the heart, and the soles of the feet, then throw the grease to a dog; if he eat it, the sick will live, if not, he will dye.

103.

Take a green Elme or Ashen stick, and put it in the fire, and save the water that comes out at the ends, and mix it with the fat of an Eele the like quantity, boyl it a little over the fire, and

drop

Drop a drop or two of it into the ear that is deaf at night when you go to bed; let it be luke warm when you drop it in, and in three or four dayes they will hear perfectly.

104.

Also the juyce of Bay-leavs dropped into the eares, takes away both deafnesse and noise in the eares. *Pet. Hiß.*

105.

For ach in the bones, anoint the place three or four times with good *Aqua composita*, and let it dry in by a good fire, then anoint it again, and while it is wet strew the powder of *Olibanum* upon it, then sew a cloth round about it, and let it lie there three or four dayes, by which time it will be well.

106.

Bay-leaves, a thing knowne well,  
Laid up among your cloaths,  
Will give to them a fragrant smell,  
And keep them safe from Moaths.

*Disco-  
des.*

107.

Ants eggs beaten, and strained, and a little of the juyce of Knotgrasse put to the juyce of them, and a little of it dropped into the eare, cures deafnesse though of long continuance.

108.

Drop a drop of good *Aqua composita* into the eye that is annoyed with cold, and you will find it a present remedy to recover the sight.

109.

For legs that are swollen by water, this do and you may heale them; seeth Oats in water till they be soft, then hold the swoln Legs over the  
the

the steeme of them, covering the Vessell with a Blanket, that the steem may not go out, and it will draw blisters, out of which (being cured) will come much water and corruption; a little fresh butter will quickly heale them againe; if the cure be not perfect the first time, do so oftner.

## III.

*Dandelion* (or to write better French, *Dent-de-lion*, for our Country Blades are so nice, that they scorn to call it by the plain English name, *Lyons tooth*) being boyled in water, is a special remedy for the knitting of wounds, as also for the cure of Ruptures, the decoction being drunk, and the boyled hearb applyed to the grieved place.

## III.

Put unslaked Lime into a cleane new earthen Vessell, till the Vessell be almost half full; then having heat some water boyling hot in a cleane new Vessell, pour it into the lime till the Vessell be full, take off the scum from it cleane, and let it stand till the Lime be settled at the bottome; then pour off the cleer water, and keep it in a glasse close stopp'd.

This is a marvelous water for the cure of Ulcers, and chiefly such as spring from the French Pox, by dipping a linnen cloth in it, and laying it as a Plaister over the sore; it draws the corruption out of Ulcers and putrified fores, cleanseth them, and takes away the inflammation of them; this water *Mizaldus* extols to the skies.

112.

A dram of Mirth given to drink in warm wine *Pet. Hisp.* brings forth the Child, alive or dead.

113.

A peice of the root of Crowfoot, either put into the tooth, if it be hollow, or otherwise, applied to it, instantly easeth the pains of it.

114.

Centaury taken, either the juyce or powder of it, cleers the voyce, and cleanseth the breast marvelously.

115.

Pigeons dung boyled in wine till the wine be consumed, and then applyed plaister-wise to the gout, takes it away (being used morning and evening) in four or five dayes.

116.

Nettle-seed beaten into powder, and taken with syrrup of Violets cleanseth the stomack of rough and hard flegm, and helps the Plurisie.

117.

If the pain of the Gout be very outrageous, take a dram of *Opium*, two drams of Saffron; mix them with four or five Yolks of eggs, and plaister the same upon the griefe, it will not only asswage the paine, but also dissolve the corruption.

118.

Heat two or three Bricks red hot, then put them in a Pan under a close-stoole, and pour a little Vinegar upon them, and let him that is troubled with the Hemorrhoids (commonly called the Piles) sit over them and receive the vapours up his fundament.

The



119.

The juyce of broom flowers, of *Scala Calli*, commonly called *Solomons Seal*, and of Honey, of each a like quantity boyled to the thicknesse of Honey, maketh a Sovereaigne ointment for the Gout.

120.

A little Gun-powder tyed up in a rag, and held so in the mouth, that it may touch the aking tooth, instantly easeth the pains of the teeth.

121.

Tye Saffron up in a little rag, and bind it to the Navil of one that hath the yellow Jaundice, it gives present help.

122.

Take the roots of Beets and pare off the outer barke, then stamp them, and having pressed out the juyce, sniffe some of it up your nose, and you shall find it wonderfully purgeth the head, and helps the Headach, Vertigo or dillines in the head, and Megrim,

123.

*Co. domus* The feet of a great living Toad being cut off when the Moon is void of course and hastens to the conjunction of the Sun, cures one of the Kings-evil, being hung about their neck.

124.

Tie up a Spider in a linnen cloath, and there bruise her a little, and hold her near the nose that bleedeth, but touch not the nose with the cloth, and the bleeding will cease; the reason is because a spider is so extreemly contrary to the blood of man, that it flies back from its Enemy: Oh *Campanella*, how acute was thy judge-

Judgment! how is the world beholding to thee!

The truth of this Aphorisme appears in that Cobweb, which is but the excrement of a spider, will stop the bleeding of a wound.

125.

An approved remedy to stop bleeding, which I have proved my selfe, is this: Dry some of the parties blood in a fire-shovel to powder, which is quickly done, and apply it to the place, viz. if the nose bleed, snuffe it up in it; if by wound, apply it to it.

126.

The blood of a Hare dried, and taken inwardly, helps the bloody-flux.

127.

Sodoth the bones of a man or woman, taken in powder, the sex considered.

128.

Also one experience of mine own invention give me leave to quote, for a bloody-flux.

Take new Tobacco-pipes that were never used, beat them into powder, and give a dram of them at a time, in any convenient liquor, morning and evening; but so soon as the flux is stopped, leave off.

This I found out in this manner, when I was a Prentise; a Gentleman in Tower-street gave a poor boy money. (as I remember five shillings) to eat one grosse of Tobacco-pipes, (which is twelve dozen) the boy did it, but was troubled with such an astringency, that neither clysters, nor any thing else, would move him to stool, and so he dyed; whereupon I apprehended the thing.

thing, and have alwayes used it, in the maner  
abovesaid, with good successe.

129.

10. Ardox.

Take of black sope, as much as is sufficient  
mix it with halfe the quantity of yolkes of eggs  
very well, then spread it upon fine flax, and ap-  
ply it to the place grieved with the Gout; then  
take whites of eggs, mix them with a little whea  
flower, and wet a linnen cloth in it, and bind it  
over the former plaister, and let it lie so, four or  
five dayes, in which time you shall see the won-  
derfull effects.

130.

Bruise barly, dry beans, and liquoris, of each  
alike, in fair water, and drink a good draught of  
the liquor, morning and evening, it breaks and  
cures any imposthume.

131.

Pet. Hipp.

Agrimony most wonderfully expelleth po-  
son, and with great facility helpeth the biting  
of venemous beasts.

132.

The hoof of an Elk ( called *Ungula Alci* )  
hath a marvelous power against the Falling-sick-  
nesse, either taken inwardly or borne next the  
skin, whereof you have plentifull examples in  
*Lemnius*, *Mizaldus*, and *Johannes Agricola*.

133.

Torrified Rhubarb taken in the mornings  
an admirable remedy for spitting blood.

134.

Syrup of Comfry is also very profitable for  
the same infirmity, and in my opinion the best  
of the two, if any Vessel be broken.

135.

Bay-salt, dried and beaten into fine powder, and well incorporated with Yolks of Eggs, is an admirable plaister for Boyles, Carbuncles, or Plague sores.

136.

The leaves or roots of Strawberries, eaten in pottage, is a marvelous remedy for the Jaundice.

137.

Juniper-berries are a great counter-poyson.

*Disco-  
des.*

*Pet. Hisps*

138.

Agrimony, Mugwort and Betony, both Roots and Leaves of each, made into an Ointment, with Hogs-grease, and Vinegar, is a notable and approved Ointment for pains in the back.

139.

For Fistulaes, if they appear outward, tent them with the juyce of the Hearb Culverfoot [*pes columbinus*] but if it be inward, drink the juyce of it.

140.

Betony boyled in Wine, and drunk, is a notable remedy for a surfeit.

141.

Centaury, either boyled in Wine, or taken in powder four or five dayes together, wonderfully helps such as have lost their appetite to their Victuals.

142.

Whosoever drinks the powder of Betony in Wine every morning, no poyson shall hurt him the day following.

I

The

143.

*Mixaldus* The dung of a Cat dried and mixed with Vinegar till it be pretty soft, takes away haire, and hinders their growing any more, the place being anoynted with it.

144.

*Pet. Hisp.* Dragons bound to the privities of a Woman in labour causeth her speedily to be delivered; but then you must quickly take them away, lest they draw down Matrix and all.

145.

The grease of an Eele, boyled a little with the juyce of Housleek, and a little of it dropped into a deaf eare, recovers the hearing in a short space.

146.

*Pa. Hisp.* The juyce of Plantane cast into an Ulcer or Fistula with a Syringe, heals it; and so also doth the juyce of Betony and Cinquefoyl.

147.

An accurate and (in my opinion) famous remedy for deafness is this: Take a great Onion & cut a little hole in the midst of it, then set in the embers to roast, and fill the hole full of Sallet oyl, and ever as it dries, fill it up again, till the Onion be roasted well; then take off the outmost skin, and strain the Onion hard through a cloth, and save in a glass what you have strained out, which being dropped into the deaf ear, cures it.

148.

For the falling downe of the fundament, a disease which some are almost perpetually troubled

bled with all their life long: this doe; take the tops of red Nettles, stamp them and boyle them in a Pipkin in white-wine, till half the wine be consumed; then let the diseased drink a draught of this Wine morning and evening, and apply the Nettles so boyled to his fundament.

149.

Engrave the signe of a Scorpion in the stone of a ring, the Moon ascending in the Scorpion, and seal Frankinsence with it, the Moon angular in the same signe (I suppose the Southern is best, because that signifies Physick and help) this Frankinsence thus sealed being drunk in wine, instantly cures the stinging of scorpions, and for ought I know, by the same rule, the stinging and biting of any other v enemous beast.

*Alex 100.  
Poria 1165.*

150.

Take white Sope, and when it is finely scraped put so much good Aqua-vitæ to it; put them into a large Retort, and lute a large Receiver to it very well; distill it in sand, first with a gentle fire, then encrease the fire by degrees, and there will come out an Oyle mixed with Water.

*Fa'opins.*

This Oyle is incumbustible, and its vertues are many, both in Alchymy, to fix volatile medicines, in melting, to incorporate Nettles; but in Physick, which is my present scope, it is of admirable and almost incredible vertue; for it asswageth all swellings, though of never so gross and clammy humours, healeth the malignant Ulcers, the Gout, Quartane Ague, French Pox, dry scalled heads.

*Remem-  
ber 5.*



151.

*Pet. Hisp.* Agrimony is the hearb appropriated for the  
*Gordonius* cure of Fistulaes, use it which way you please, as  
 you see occasion.

152.

Break the great bone of the goose wing (the older the Goose is the better) and take out the marrow, with which anoint the Web or Pearl in the Eye, and it will take it away and restore the sight.

153.

The hearbs and roots of Tormentil boyled in Wine, and the Wine drunk, and the hearb laid plaister-wise upon the eyes, restore the sight, though it have been lost many years.

154.

*Em Bel.* The roots of Hollioke, powdered and mixed  
*with, Fa-* with three times their weight in honey, is an ad-  
*ventin.* mirable remedy for shortness of breath.

155.

For Womens breasts that are swelled (a usual thing in young nurses.)

*Lady O-* Take and bruise nine Wood-lice (called by  
*wen.* some, Hog-lice; by others Sows) let them remain all night in eight or nine spoonfuls of drink; in the morning strain it, and let the Woman drink it up at one draught, and lay to her breast a Linnen cloth, warmed and doubled three or four times; the next morning let her take eight of the said Lice used as before, the next morning seven, still diminishing one every morning, till she comes to take but one.

If her breast be not well by that time, let her increase them one by one every morning, as before.

before she subſtracted them.

156.

Take Lin-feed; Brook-lime, Chick-weed, and Groundſell, and Wheat-bran, of each a handfull, boyle them in a bottle of White-wine to a Cataplaſme (which the Vulgar call a Pultis) and lay it to any member that is ſwollen, and it will take away the ſwelling, ſpeedily.

157.

Let him whoſe ſtinking breath proſeeds from his ſtomack, do this and be well.

Bruise two handfulls of Cummin-feed very well, and boyle it in a bottle of white-Wine to a quart, and drink a good draught of it, morning and evening, and in a fortnight it will help him.

158

Put the feet of a hen in hot embers, till the ſkales come off, then rub your warts with thoſe ſkales, and they will be gone.

*Pet H. ſp.*

159.

Beat a pound or two of Hemp-feed very well, then moiſten it with a little wine, and ſet it over the fire, in an earthen pan, well glaſſed, till it be ſo hot you cannot endure your hand in it, then put it into ſquare baggs and preſſe the oyle out.

It is a very precious oyl, for taken inwardly, it makes men pleaſant and merry, valiant, and hardy, fierce to fight, void of fear; Outwardly by unction, it giveth a comely face.

160.

A pint of *Aqua Compoſita*, a Bullocks gall, and an ounce of Pepper, beaten very ſmall, and all boyled

*Culpeper's last Legacies,*

boyled to a salve, cures any Sciatica, ach or gout, being applyed to it, and changed once in twelve hours.

161.

Pur. Nisp.

Both Agrimony and Purslain are such enemies to Warts, that they will go away if they be but rubbed with the juyce of eicher of them.

162.

For Cods that be swoln, without any Rupture, this do; Take of Comminseed in powder, barley meal and honey, of each a like quantity, fry them together with a little sheep suet, and apply it to the Cod.

163.

For sore and swelled throats, first rub your hands upon the bare ground, and then presently rub the throat with it; doe so often-times, and you shall quickly perceive both soreness and swelling will quickly go away.

164.

Poffet and curd is an excellent thing to ripen any boyl, carbuncle or felon; and when it is ripe, there is nothing better to break it, then unslaked lime mixed with black sope.

165.

Fill an egg-shell newly emptied with juyce of Houseleek, set it in the hot embers, and take the scum from it, then strain it, and you have an excellent remedy for hot burning, pricking eyes.

166.

Agrimony, Betony, Sage, Plantane, Ivy-leaves, and Rose-parsley, boyled in wine, and the decoction drunk, is a notable remedy for such as are bruised by falling.

If

167.

If you burn Turpentine upon a hot place of Iron, and give two drams of it at a time in powder, in Saxifrage water, it will break the stone in the bladder; also by taking it once or twice a week, it keeps such safe from the stone as are subject to breed it.

Em. Brun-  
vict Fa-  
venti<sup>n</sup>.

168.

Lavender boyled in water, and halfe a pint of the decoction drunke, morning and evening, helps such as have the palsey.

169.

Take a pint of *Aqua Composita*, and put a handfull of Ivy-leaves into it, and stop it close, and they will consume in it; two or three spoonfuls of it taken at a time, is a most excellent Remedy for the Strangury.

170.

Take a pound of black sope, a pint of Sallet oyle, halfe a pint of *Aqua vite*, a quarter of a pint of juyce of Rew, boyled together till it be thick, makes an admirable plaister for the Sciatica; remove it not in two or three dayes.

171.

Take of the wood of Ivy, cut it in little pieces, of Ivy-berries, and the gum of Ivy, of each a like weight; let the Wood be dryed, then put it in a pot that hath two or three little holes in the bottome; then set another pot up to the brim in the Earth, and put the bottome of the first pot into the mouth of the last, luting it round with past, so that the uppermost pot that holds the ingredients, may be all above the Earth; then make a fire round about it, and there will a black Oyle

Rogevius  
&  
Euonimus.

oyle distill into the neither Vessell, very soveraigne for old aches, and paines coming of a cold cause.

172

Empty an Egg of all the white, and fill up the void place of the shell, with the juyce of flower-deluce; then warm it a little in the hot embers and give it every morning to one that hath the Dropley, and it makes them avoid the Hydropical humour downwards.

173.

Glen.

An admirable medicine to stop fluxes of blood in any part of the body, the menstruis in women, any aches, impediments in the back and liver, it allayes the heat in Feavers, and causeth sleep.

Take Cinamon, *Cassia Lignia*, *Opium*, of each two drams, myrh, white and long pepper, of each one dram, Galbanum, one dram, all being beaten into powder that can be beaten, make it into a masse, with clarified honey, and let the party diseased as before, take two pills of it, no bigger then a pease, at night going to bed.

174.

Wicker.

Take the quantity of an Almond of a Bulls gall, and mix it with two or three spoonfuls of wine, and let a woman that hath a dead child in her body, drink it, and she shall instantly be delivered.

175.

*Applius*,  
quoted by  
George  
Baker.

An excellent oyle for old wounds, sores, Ulcers, Ulcers, Aches, pains in the back, Hemoroids, Gout, &c.

Take of old white-Wine a quart, old oyle three pints, *Carduus benedictus*, Valerian, Sage with

with the flowers, if you can get it, of each a quarter of a pound, of the leaves and flower of St. Johns wort half a pound; let the hearbs and flowers be infused in the oyl and wine, four and twenty hours then boyl it in an earthen vessel, well glassed, or a brasse Vessel, till the Wine be consumed, stirring it now and then for fear of burning; then take it off, and strain it, and add to it a pound and an half of Venice turpentine, and boyl it again a quarter of an hour; then add to it, Olibanum, five ounces, Myrrh, three ounces, *Sanguis draconis*, one ounce; let it boyl a little till the Myrrh be dissolved, then take it off, and when it is cold, put it in a glasse, stop it close, and let it stand in the Sun ten dayes before you use it.

176.

The body of a Birch-Tree, cut down in the Spring time, and laid in the fire, doth yield great store of water, which water being drunk is of wonderfull force to break the stone in the Reins. *Mathieus Diascorides.*

177.

The smell of Bitumen, Rew, or the smoak of it burning, is of wonderfull force against the fits of the Mother. *Mizaldus Monardus*

178.

The leaves and Bark of a Willow-tree, sop in Wine, doth ease the Gout, being bathed with it.

179.

A Diamond held to the head that akes, quite takes away the pains thereof. *Helleino.*



180.

*Mizaldus*

Pieces of Amber tyed to the nape of the neck helps the watering of the eyes.

181.

*Mizaldus*

The same hung about the neck helps distillations of the throat.

182.

*Mizaldus*

Letharge of Silver boyled in Vinegar, and the skin washed with it, makes it exceeding white.

183:

If any great beasts, as horses, kine, &c. be lame, mark where the lame or swelled foot doth stand, and cut up a turf where the foot stood, and hang it up, if the weather be hot and dry, upon a white trown, else in the chimney corner; and as fast as that dries the swelling will cease, and the pain go away.

184.

The water wherein Lavender hath been boyled, will take away any spot or staine out of any cloth.

185.

*Andreas Cordulensis.*

Let the Image of a Lion be engraven in a plate of Gold, when *Sol* is in *Leo*; let not the Moon behold the sixth house, nor yet the Lord of the Ascendant behold *Saturn* nor *Mars*, (if it be not a Systeam too rare to find) neither let the Moon behold them; this strengthens the heart being worn against it, as also pains in the back, being worn against that.

189.

*Idem.*

Also if Trochisks be made with *Olibanum* and Goats blood, and sealed with the said plate

and afterwards dissolved and drunk in White-wine, it breaks the stone in the reins and bladder.

187.

The whitest of Frankincense beaten in powder *Razis.*  
and drunk in White-wine, wonderfully encreaseth *Mizaldus*  
the memory, and is profitable for the brain  
and stomack.

188.

Any part of the bone of a mans arm, with the *Mizaldus*  
biggest end of a goose-wing being born about one *Gehir.*  
inch hath the quartane Ague, cures them.

189.

The powder of earth-worms, of mice-dung, and  
of a Haires tooth, put into the hole of a rotten  
tooth, it will drop out without any instrument.

190.

There is a stone to be found in the head of a  
Snail, which being beaten into fine powder *Mizaldus*  
and blown into the eye, takes away the web, spots  
and other infirmities that annoy it.

191.

A spoonfull of Aqua-vitæ, sweetned with sugar  
and a little grated white-bread put in it, that it *Lennius.*  
may not annoy the brain, nor harm the liver taken  
every day, preserve folk not onely from Lethar-  
gies and Apoplexies, but also from all cold disea-

192.

Take one part of Centian, and two parts of  
Sauria, bruise them and infuse them five days  
in a convenient quantity of wine, then distill  
them:

This

*Julius & Evnimus.* This water being drunk, preserves the body health, resisteth the Plague, causeth a good colour, cureth Imposthumes and Physicks, stuffing of the stomach and spleen, provoketh the term purgeth choler and corrupt blood, healeth inward wounds, the biting of venemous beasts, and cleers the sight.

193:

*Alexis.*

A most excellent remedy for the plague, is this. Take Ivy-berries when they are ripe, and beat them, then take halfe a dram of the powder of them in Plantane water, and sweat upon it.

194.

Stamp Chelendine, and apply it to any tetters or Ringworm, and it will quickly cure it.

155.

The small hearb by like usage, will take away any black spot, from any part of the body.

196.

Let the party that is troubled with the tooth-ach, lie on the contrary side, and drop two or three drops of the juyce of Rew into his eare, on that side his teeth ache, and let it remain there an hour or two, it will not only take away the pain for the present, but he shall never be troubled with it after.

197

For Womens breasts that are sore, beat a harte full of figs well, and mix them with a little hogs grease, and apply it to the breast as hot as can be suffered; if the breast be ready to break, it will break it, else not.

198.

Take good Saffron in powder, and mix it with

much black Sope, and spread it on the fleshy side  
a piece of Leather, and lay it to the navel of  
that cannot make water, and in one hour you  
will see the effects of it.

199.

The Roots of Holly-okes, stamped with hogs  
bristles, and applied to the Gout, helps it in three  
days.

*Pet. Hipp.*

200.

Verjuice sod, and put hot into a tin bottle,  
with a narrow mouth, and the mouth of the bot-  
tle held to the ear, that the fume may go up into  
the head, helps the head-ach, and noise in the  
ears; and if any quick thing be got ten into the  
head, it will quickly bring it out.

F I N I S.





A  
TREATISE  
OF THE  
PESTILENCE,

*With its* { PREVISION.  
                  { PROVISION.  
                  { PREVENTION.

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By NICHOLAS CULPEPPER,  
Student in Astrology and Physick.

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# A TREATISE

## OF THE

# Pestilence.



Onsidering the reigning and raging of this Disease in *London*, and divers other Townes and Cities in *England*, & that large experience I have had in it now these ten years, considering also the terrible horror and affright that seizeth on most men and women to this day (though the disease have been no stranger to *London* this twelve years) in the disease be but within a House or two of them yea some, if it be but in the Street, as though they were all dead men, I thought good to write a small Tractate of the Disease, studied from the grounds of Physick, and confirmed by daily experiences to leave behind me, for the benefit of Posterity, or my Survivers, be they who they will which may be as a Present and a more honest help to them then running away; for hereby their minds being guided by more true, charitable and neighbourly principles, they may do good to themselves and others, and benefit their

owne experience in Physicke, as I have done before them.

And this small Treatise (for I hate prolixity) may stand them in as much and more stead then *Galens* three adverbs, *Cito*, *Longe*, *Tarde*, to runne away quickly, and farre, and to returne not in a long time, which he saith, (though untruly) is worth three Apothecaries shops well furnished.

*Galens*  
three ad-  
verbs,  
*Cito* *Longe*  
*Tardè*.

Cause  
threefold:

The causes of this disease are three, yet all subservient, the one to the other.

The first cause, is the great conjunctions of the Superiour Planets meeting in the signes; ruling such and such Countries and Cities, or in signes opposing, or squaring such Signes.

Cause 1.

The second is a corrupted and unwholsome Aire, which is caused by such meetings of the Planets.

2.

The third is putrified humours, hot blood, addust, and burned, caused by breathing in such corrupt Aire; and if the diet before were perverse, it addes fuell to the fire, and fills the body with superfluous humours.

3.

A word or two now to satisfie men, concerning the common fear of infection, which makes many rich men, which might and ought to maintaine poore visited people, yea many Physitians, whose duties it is to administer Physicke to them, flye away, so that in time of great infection, you may heare more cry out for lack of Bread, and meanes necessary, then for anguish of the disease.

K

Hence

## Culpeper's last Legacies,

Hence also came that unnatural and inhumane custome of shutting up of houses that are visited; thereby sadding and dejecting their spirits, and thereby making way for the disease, as I shall shew anon; and taking men from their usuall employments, which is a digester of humours, and a preserver of health; Nay if the disease be infectious (as in their opinion it is) it is plaine murder, to shut men up in an infected and mortall Aire.

The  
Plague  
not in-  
fectious.  
Arg. 1.

But I shall prove by solid arguments, that the Pestilence is not infectious.

My first argument I frame thus.

That disease that infecteth one man that cometh neer it, infecteth all men that come neer it.

But the Plague infecteth not all.

Therefore it infecteth none.

The Minor is cleer, as the Sunne:

My Major I prove from the universall course of nature; The fire warmeth one man, it warmeth all; The water wetteth one man, it wetteth all, because their nature is so to doe; a sword woundeth one man, it woundeth all that are strooke with it; the universall current of nature runneth so; therefore the Plague, if it infect one man, must infect all.

Obje.

But some will say, all mens bodies are not full of humours; if they were, all would be infected.

Ans.

I answer, then by my Opposites argument the fault lies in the humours that are within,

the body, not in the infection which is without; if he fly, will these putrified humours continue in his body, and he remain in health? if so, how then comes diseases;

Or will an infected Aire change a disease, <sup>\*You may</sup> (which would be but bad at the best) if so, <sup>find some</sup> shew a Rule in Physicke, and I am satis- <sup>notable</sup> fied. <sup>proofes to</sup> \*

But cleanse the body of these humours, let <sup>the con-</sup> all men do so, and then come to a visited <sup>trary, in</sup> person, and then by my opposites owne con- <sup>my Aſſer-</sup> fession they will not be infected; and how <sup>logical</sup> then can the disease be infectious, and infect <sup>experi-</sup> no body? <sup>ences.</sup>

My second Argument I frame thus.

Arg. 2.

That disease, the rainging of which may be fore-seene by more secret causes in nature long before it come, cannot be increased by visiting the sick, nor diminished by abstaining from them.

But the Pestilence may, and alwayes is fore-seen long before it comes.

Therefore you will have it never the sooner by visiting those that are sick of it, nor escape ever a whit the longer by abstaining from it.

The Major is cleere; for if the cause come, the effect must needs follow.

For the prooffe of the Minor, I shall pro- <sup>Signe</sup> duce twelve signes of a Plague to come, which <sup>a Plague</sup> appeare some of them above a yeare, yea <sup>to come.</sup> some of them above two yeares before it come.

The first is *Phænomena* in the Aire, great meet-

meetings of superiour Planets, whereby not only the time, but also the place where the Pestilence will most rage, may be gathered, as this Autumnall Pestilence in London 1645. was by Mr *Booker* in his Almanack, for that year, which was penned at Midsomer, 1644. also by Mr. *William Lilly* his *Anglicus* peace or no peace, left at the Printers Decemb. 1644.

The learned in Astrology may satisfie themselves without me; also blazing stars and other strange meteors, and supernaturall sights and apparitions in the Aire.

2.

The second is the changing of the seasons, hot weather out of its season, and cold out of its season, hot and dry weather a long time, upon south winds, and many rains upon North-windes.

3.

The third is when the small pockes and meafels vex not only Children, but men and women of perfect age, especially in the Spring.

4.

The fourth, is the windes holding along time in the south or west.

5.

The fifth, is a dark and troubled Aire a long time, without either raine or cleere weather, or if after a long drought it raine without thunder.

6.

The sixth, is when women conceived with child, do suffer abortion for every light and flight cause.

7.

The seventh, is when in summer time after raine, abundance of frogs of diverse colours gather together.

The eighth, is a great number (more then ordi-

dine

*his Physical, Chyrurgical Remains.*

65

dinary) of flies, spiders, and creeping things, are seen in the Spring.

The ninth is death of four-footed beasts and fishes.

9

The tenth is birds forsaking their nests, and leaving their eggs there.

10.

The eleventh is dearth of corn and grain.

The twelfth is a hot and moist temperature of the year.

11

12

But say some, if the plague be not infectious what is the reason when it comes into a house, sometimes all the house are sick of it, and sometimes dye of it?

Obj. &

This might be sufficiently answered by a retortive, If so be the plague be infectious; what's the reason; many times but one in a house hath it, and all the rest, though perhaps they kept a worse dyet, yet escape? any that hath any judgment in Nativities, can give a reason of it easily.

Ans.

All diseases come

by ill directions;

therefore

not by infection.

Else no

nativity

can safely

be verified by accidents.

Well, be it infectious or not infectious, prevented it may be, as may other demonstrations of the Planet, if discretion be used, and therefore now to the purpose.

Prevention.

And in the first place, let such as would avoid this disease, avoid the fear of it; for fear changeth the blood into the nature of the thing feared, the imagination ruling the spirits naturall, as is manifest in Womens conceptions.

Prevention.

Secondly, let your body be kept soluble; if it be not so naturally, take a scruple of *Pillule Ruffe Pestilenciales*, at night when you go to bed.

2



3. Thirdly, if your body be full of blood, bleed so much as strength and age permit.

4. Take a spoonfull of Vinegar of Squils, \*  
 Fewer times will  
 serve the  
 turn. three or four times a day, viz. at ten of the  
 clocke; after dinner; at four in the afternoon;  
 and after Supper.

5. Take the quantity of a Hazle-nut of this  
 Electuary invented by *Mithridates*, that re-  
 nowned King of *Pontus*, and the first Author  
 also of that Electuary that bears his name to  
 this day [*Mithridate*] every morning,  
 often also used by the Emperour *Charles* the  
 fifth; of the vertues of which I have had  
 large experience; it is thus made; Take of  
 greene Rew, gathered in the hour of Sol,  
 halfe a handfull, blew Figs six, and as  
 many Walnuts, with forty Juniper ber-  
 ries, and a little Bay-salt, beat into an E-  
 lectuary.

6. Let all *passions* and *perturbations* of mind be  
 avoyded, together with all violent motions, for  
 these inflame the blood, so also doth drinking much  
 Wine.

7. Let the house be kept cleane and pure, and  
 alwayes a good fire in it.

8. Let the diet be of good juyce, quicke of di-  
 gestion, and let him eat sharpe things with his  
 meats, such as Vinegar, Verjuyce, Oranges,  
 juyce of Lemmons and Citrons, or Pomegra-  
 nates, and let all fruits be avoyded, except such  
 as are sowre.

9. Let not the stomack be charged with excesse  
 either of meat or drink.

10. In Summer-time let the blood be cooled with  
 cool

cool hearbs, as Endive, Lettuce, Purslain, Succory, and let the drink be Whey, clarified with them.

Let him use the smels of Laudanum, Styrax, Calamitis, Camphire, Cinnamon, Nutmegs, wood of Aloes, liquid Storax, &c. 11.

Lastly, these things are preventionall being taken inwardly, and resist the Disease, *consideratis considerandis*, viz. *Angellica* rootes, Zedoary, Bole Armenicke, *Terra Lemnia*, Mithridate, Treacle, Tormentill, and *Petasitæ* roots, and Citron pills, with many other things too tedious to rehearse. 12.

And thus much for preventions.

I come now to Provision for it, when Prevention is too late.

And first of all that Provision may be timely, I begin with the signes of one infected, which are twelve. Twelve signes of one infected.

The first is when the outward Members be cold, the inward Members being burning hot. 1.

The second is heavinesse, wearinesse, Sloth and indisposition of the whole body, and difficulty in breathing. 2.

The third is paine and heavinesse in the head. 3.

The fourth is carefulnesse of the minde and sadnesse. 4.

The fifth is a marvelous inclination to sleep, for the most part, for sometimes watching and raving vex them. 5.

The sixth is a frowning eye. 6.

The seventh is losse of Appetite, 7.

The

8. The eighth is immoderate thirst, and often vomitting.
9. The ninth is bitternesse and driness of the mouth.
10. The tenth is a pulse, swift, small and deepe.
11. The eleventh is Urine for the most part, turbulous, thicke and stinking, although I have seene the Urine of some that from the beginning of the disease, to the time of their dissolution differed nothing from the Urine of healthy men; and indeed the Prognostication in my opinion was the worse; for I (as yet) never knew but two, whose Urine was so, and both were delivered by death, and not preserved by Physick; and therefore considering that *Urina est meretrix*, you must have an eye to the precedent and subsequent signes and signe.

12. The twelfth and most certaine signe of all is, if there appeare ringes behind the eares, under the Arme-holes, or in the groyne, without any manifest cause knowne, or if Carbuncles arise, suddenly in any other member.

*Pregno-  
stica.* These when they rise shew nature is strong and able, because it thrusteth the venome from it in the beginning of the sicknesse, yea many times before the body perceives it selfe sicke.

These Carbuncles appearing, shew which of the vitals is most effected with the malady; for if they appeare about the eares, the braine is most annoyed, because that is the purging place

place of the brain.

If the rising appeare under the Arms, the malady lyeth heaviest upon the heart, for that is the purging place of the heart.

But if it appeare in the Groyne, the Liver is most infected; for the Groyne is the purging place thereof.

But if no rising at all appeare, it shewes weaknesse of nature, and is most dangerous; for nature is weak, and not able to expell the venome.

When those spots appeare that are called Tokens, they shew the whole blood universally is corrupted; but of these hereafter.

If you feele your selfe infected first upon a full stomacke, take a vomit presently. Cure.  
Vomit.

Also in the beginning of the disease, let him bleed on that side that the rising appeares; if it appear in the Neck, bleed him in the *Cephalica* on that arme, viz. if it be on the right, bleed him in the right arm; if on the left side of the neck, on the left arm. Bleeding.

If the rising appear under the arm, bleed him in the *Basilica* of the arm on that side the Carbuncle appears.

But if it appeare in the Groyne, breath the vein in the Ankles of the same side.

If none at all appeare, consider which parts are most grieved, with pains and aches, and proceed in blood letting, according to the former rules.

Sweating also is a soveraigne remedy which

which you may effect by some such medicines, as these, Mithridate, Venice Treacle *Matthiolus* his great Antidote, his Bezoar Water, Serpentary roots, *Electuarium* *Ovo*.

**Julep.**

Let his blood be cooled with this or the like Julep, and let him drinke no other drinke.

Take of Harts-horne and Ivory, of each  $\mathfrak{z}$ .  $\beta$ . of the flowers of Violets, Burrage Buglosse, Clove-gilly-flowers, Rosemary and Marigolds, of each ii.  $\mathfrak{z}$ . of the rootes of Petalitis and Zedoary of each iii.  $\mathfrak{z}$ . of the rootes of Scorzonera i.  $\mathfrak{z}$ . boyle them all in a bottle of water to a quart, adding toward the end of the decoction of Saffron and Chamae-chaneal, of each tenne graines; straine it and add to the decoction syrrup of Violets, clove-gilly-flowers, and Melissaphylli *Fernelii* of each an ounce, Oyle of Sulphur twelve drops. let him drinke a draught of it so often as he is dry.

**Clyster.**

If he be astringent, keepe his body soluble with Clysters.

**Cordial.**

Refresh and strengthen him with Cordials, such be *Confectio de Hyacinthe*, *Confectio Alchermes*, *Electuarium de ovo*, *species Cordiales temperate*, *Trochisci Gallie Mischata*, *Mugsterium perlarum & Corallarum*, *pulvis Gasconie*, *Bezoar orient*, these or any of these, *considerandis*.

**Sleepe.**

Provoke him to sleepe with *Discordium*, if he sleep not; but have a care of *Opistes* in the beginning of the disease.

If he vomit much (as some vomit up all they doe eat and drink) stay it with *Spiritus menthae*.

If swelling arise, consider first whether it be likely to breake, or not, that you may know; if it lie deep in the flesh, and looke white, it is not likely to break; you must then anoint it with Oyle of Lillies or Chamomell. For if it sings.

If it rise to a head, looke red, and lie not deep, it will break; then take a young Pigeon, pull off the feathers from her tail, and hold her bare fundament to the swelling, and it will draw out the venome.

Some lay Venice Treacle to it, and with good successe; for Venice Treacle draweth the pyson to it, and doth not cast it from it, as some Physitians ignorantly affirme; for proofe of which consider, that all hot things are of an Attractive quality; Treacle is hot, therefore Attractive. All purges draw the humour to them, and having gotten it together, nature casts it out; for Rhubarbe, that purgeth choler, is purely Cholericke it selfe, and therefore drawes its like; so Venice Treacle drawes the venomous humour to it selfe, and having gotten it into the tunicle of the stomacke, or other place far from the Vitals, nature will deale well enough with it. Venice Treacle attra. &ive. Arg. 1.

Secondly, if the Attractive faculty be hot and dry, then must all hot and dry things be Attractive; But the Attractive faculty is hot and dry. Arg. 2.

Thirdly, if the originall of all heate be at-



attractive, so are the Branches.

Arg. 3.

But the originall and roote of all heat is attractive, as the Sunne; so then are the Branches.

But enough (perhaps too much) of this.

Sometimes the swelling falls down againe and blacke, and that comes through cold taken, and is a desperate signe; for you must be very carefull of taking cold, in this disease.

But when it is too late to prevent, the remedy is presently to take a Pidgeon, and with a sharp knife, cut her through the breast to the back; break her open, and apply her (yet alive) to the place.

If this doe no good, apply a Cupping-glass to the place; for though this remedy be desperate, yet I have knowne it save a mans life.

When the fore is broken, apply a Melilot plaister to it, and tent with *Linimentum Arcei*; and make no great haste to heal it up.

Tokens. Lastly, if Tokens appeare, (which by most ignorant People is affirmed, and firmly beleev'd to be an infallible signe of death; although I know two living at this time, and four or five more, since the writing of this in London, that were full of them, and yet recovered) first I will tell you what I knew my selfe; a young Man was let blood after he had the Tokens upon him, whereby part of the corrupted blood was let out, and the rest cooled, and he lived above a fortnight after.

er, and then dyed ; his Father denying  
let him have any Physick in all that time,  
because he said he was marked for Death ;  
whereas Cordials, and nourishing diet might  
happily have preserved his life.

Another remedy for those that have tokens,  
something more desperate, which is this ;  
Whilst naturall heat remaines, wrap him  
up naked in a blanket wet in cold water ;  
and that will set him in a most violent  
sweat, and purge out the corruption from  
the blood.

*Venitq ; Salutifer Orbi.*

NICH. CULPEPER.

FINIS.



[illegible]

# The first Part of Culpeper's last Legacies, his Physical, Chyrur- gical Remains.

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10

Reader,



*Reader.*

**Y**OU are desired for the finding  
the Remedy to any Disease  
(though not mentioned in the Ta-  
ble) to consider what Member or  
Part of the Body is afflicted, and to  
search in the Book for that part, af-  
flicted; where you shall finde the  
Cure for those Diseases incident to  
it, &c. For that the Book being but  
small, the Table would be too large  
to insert every particular Disease,  
(with it's Cure) treated of in this  
Book.



**F I N I S.**



**H**AVING not long since drawn a Synopsis of Simples, I intend now to do the like by the most usual Compounds now in use ; which if it serve for no other use, yet will it be a good Preparative to other Studies of greater consequence.

In this I shall observe this order :

Of Waters.	Chap. 1
Of Syrups.	2
Of Wines.	3
Of Oyls.	4
Of Eleſtuaries.	5
Of Conſerves.	6
Of Salts.	7
Of Pills.	8
Of Troches.	9

This is the Method, now to the Matter.







## CHAP. I. *Of Waters.*

Waters either { Alter,  
                                { Purge.

By alte- { cool { Blood.  
ring they { heat { Choler.  
                                { Flegm.  
                                { Melancholy.

Cool the blood over- { Lettice.  
heated, as waters of { Purslain.  
                                { Water-Lilies;  
                                { Violets.  
                                { Sorrel.  
                                { Succory.  
                                { Fumitory.  
                                { Endive.

Culpeper's *Physical*

Cools Choler in the	Head	{ Nightshade. Lettice. Water-Lilies. Poppies.
	Breast	{ Violets. Poppies. Colts-foot.
	Heart	{ Sorrel. Quinces. Water-Lilies. Roses. Violets. Bark of Walnuts.
	Stomach	{ Quinces. Gourds. Roses. Violets. Nightshade. Sengreen, Or Housleek.

Cools

*and Chirurgical Remains:*

8

Cools Choler in the	Liver	{ Endive. Succory. Nightshade. Purflain. Water-Lilies.
	Reins and Bladder.	{ Endive. Winter-Cheries. Plantane. Water-Lilies. Melons. Gourds. Citrus. Strawberries. Sengreen. Grass. Black-Cheries.
	Matrix	{ Endive. Lettice. Water-lilies. Purflain. Roses.

Culpeper' *Physical*

Heat  
Flegm in  
the

Head

Bettony. Sage.  
Margerome.  
Camomel.  
Fennel.  
Calaminth.  
Lilies of the Valley.  
Rosemary-flowers.  
Primroses.  
Eyebright.

Breast.

Maidenhair.  
Bettony.  
Hysop.  
Horehound.  
Carduus. Orris.  
Scabious.  
Bawm.  
Tobacco.  
Self-heal.  
Comfry.

Stomach

Wormwood.  
Mints. Fennel.  
Cinamon.  
Mother of thyme  
Marigolds.

Hea

*and Chirurgical Remains.*

Heart

{ Cinamon.  
Bawm.  
Rosemary.

Liver

{ Centaury the less.  
Wormwood.  
Origanum.  
Agrimony.  
Fennel.

Spleen

{ Birthwort.  
Water-creffes.  
Wormwood.  
Calaminth.  
Gentian.

Heat  
Flegm  
in the

Reins and  
Bladder

{ Rocket. Nettles.  
Saxifrage.  
Rhaddish.  
Pellitory of the  
wall.  
Cinkfoyle.  
Burnet.  
Elicampane.

Matrix

{ Mugwort. Savin.  
Pennyroyal.  
Calaminth.  
Lovage.

Heat



Culpeper's *Physical*

Heat Melancholy  
in the

Head { Hops.  
Fumitory.

Breast { Bawm.  
Carduus.

Heart { Borrage.  
Buglofs.  
Bawm.  
Rosemary.

Liver { Cichory.  
Fumitory.  
Hops.  
Asarabacca.

Spleen { Doddar,  
Harts tongue.  
Tamaris.  
Thyme.

Syrups

## CHAP. II. Of Syrups.

Concoct. vide pag. seq.

Syrups

Choler

Roses.  
Violets.  
Peach-flowers.  
Cichory with  
Rhubarb.

Purge

Flegm

Briony.  
Hermodactils.  
Oximel.  
Julianizans.  
Oximel.  
Helleboratum.

Mixt humours

Dyasereos  
Diacnicu.

Syrups

Culpeper's *Physical*

Syrups concoct Choler in the	Head	{ Water-Lilies. Poppies.
	Breast	{ Violets. Jujubes. Juyce of Pomgrates.
	Stomach	{ Vinegar. Pomegranates; Sour Grapes. Roses. Quinces. Mirtles.
	Heart	{ Sorrel. Wood-sorrel. Juyce of Orreng Lemmons and trons.
	Liver	{ Endive. Succory.

*and Chirurgical Remains.*

Head

{ Betony.  
Stoechas.

Breast

{ Hyfop.  
Horehound.  
Maidenhair.  
Goltsfoot.  
Scabious.  
Bettony.  
Liquoris.

Heart

{ Bizantinus.  
Bawm.

Stomach

{ Wormwood.  
Mints.  
Oximel.  
Simplex, Com-  
pounds and Scil-  
liticum.

Liver

{ Of the opening  
roots.  
Agrimony.

Matrix

{ Mugwort.  
Calaminth.

Syrups  
conco-  
cting  
Flegm.

Me-

Melan-  
choly  
in the

Heart

Juyce of Apples.

Borrage and Bu-  
glofs.

Gitron-Pills.

Baum.

Liver and Spleen

Epithimum  
Hops.  
Fumitory.

### CHAP. III.

### *Of Wines.*

Wines

Concoct.

Purge.

Wines

Wines concoct according to } Place.  
 } property.

Head

{ Bettony.  
 { Sage.  
 { Rosemary.  
 { Fennel.  
 { Stœchus.  
 { Eye-bright.

Heart

{ Borrage.  
 { Buglofs.  
 { Bawm.  
 { Hippocras.

Stomach

{ Wormwood.  
 { Black-Cheries.  
 { Hippocras.

Liver and  
 Spleen

{ Germander:  
 { Tamaris.

Reins and  
 Bladder

{ Winter-Che-  
 { ries.  
 { Sage.

In



Culpeper's *Physical*In pro-  
perty  
they

{	binde	Quinces.
		Pears.
		Roses.
{	provoke sweat	Guaiaicum.
{	resist poyson	Zedoary.
		Angelica.

Purge

{	Flegm	Vinum scilliticum.
		Acetum scilliticum.
{	Choler & Rhubarb.	
{	Melancholy & Black Hellebore.	
{	VVater	Spurge.
		Walworth.

Chap.

# CHAP. VI. Of Oyles.

Oyls are chiefly for an external use, and  
so they alter according to { quality,  
property.

In their quality they are { hot,  
cold.

Oyls heating the	{	Stomach	{	Mint.
			{	Wormwood.
			{	Mastick.
			{	Spikenard.
	{	Liver	{	Bitter Almonds.
			{	Wormwood.
			{	Spikenard.
			{	Mastick.
	{	Spleen	{	Capers.
			{	Spike.
	{	Joynts	{	Spikenard.
			{	Rue. Nuts.
			{	Nutmegs.
		B		Hear

Culpeper's *Physical*

Heat the  
Nerves, as  
Oyl of

Pepper. Mastich.  
Euphorbium.  
Elicampane.  
Earth-worms.  
Marjoram.  
Costmary.  
Lovage.

Oyls cool-  
ing the

{	Stomach	Quinces.
		Mirtles.
		Roses.
	Breast	Violets.
		Water-Lilies.
Liver	Violets.	
	Water-Lilies.	
Reins	Lettice.	
	Water-Lilies.	
{	Womb	Quinces.
		Water-Lilies.
		Mirtles.
		Gourds.

Oyls heating  
head, are of

the { Rosemary.  
Bertony.  
Vervain.

Oyls cooling the head, are of { Fleabane.  
Poppies.  
Mandrakes

Oyls altering in property.

Binde { Wormwood.  
Mints.  
Mastich.  
Mirtles.

Mollifie { Linseed.  
torax.

Loosen { Sweet Almonds.  
Saller-Oyl.

Rarifie { Dill.  
Camomel.

Digest { Bitter Almonds.  
Nuts.  
Rew.

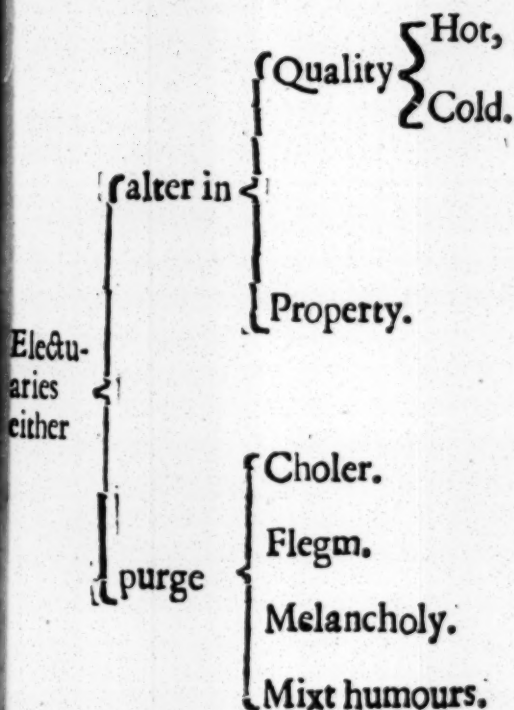
Cleanse { Myrrhe. Tartar.  
Weat. Eggs.  
Elder. Rhadishes.

So they

Culpeper's *Physical*

In pro- perty they	Glutinate	{ Myrrhe. Tobacco. Balsum. Maudlin.
	Provoke sleep.	{ Mandragues. Poppy. Henbane. Water-Lilies.
	Break the Stone	{ Citron-seeds. Scorpions. Cherry-Kernels.
	Provoke Lust	{ Emmets. Fiftick-Nuts.
	Ease pain	{ Elder, Wall-flow- ers, Camomel, Dill, White Lilies. Bay, S. Johns-wort, Populeon, Foxes, Dwarf-Elder.

## CHAP. V. Of Electuaries.





Electua-  
ries hea-  
ting the

Head

Confectio anacar-  
dina.  
Diamoschum.  
Diambra.  
Diacorum.  
Diapionias.  
Pleres Arcoticon.  
Theriaca diates.

Breast

Diairis.  
Diapenidion.  
Diahyfopum.  
Diapraffium.  
Diacalaminthum.

Heart

Arom. Rosatum.  
Arom. Caryophyll.  
Dianthon.  
Diaxyloalces.  
Diamargariton.  
El. de gemmis.  
Latificans Gal.  
Conf. Alkerm.  
Conf. Liberantis.  
Pler. Arcoticon.

Electu-

Electu-  
aries  
heating  
the

Stomach {

- Arom. Rosatum.
- Diagalanga.
- Dianysum.
- Diacyminum.
- Diacinnamonum.
- Diagingiber.
- Diaspoliricon.
- Diatrion piperion
- El. è baccis lauri
- Rosata novella.

Liver {

- Dialacca.
- Diacurcuma.
- Diacalaminthes.
- Diacinnamonum.

Spleen {

- Diacapparis.
- Diacostum.
- Diacalaminthum.
- El. è scoria ferri.

Matrix {

- Diambra.
- Diacalaminthum.
- El. è gemmis.
- El. ex Asa foetida.

Culpeper's *Physical*

	Head	{ Diacodion.
	Breast	{ Diapapaver. Diatragacanthum frigidum, & re- sumptivum,
Cool the	Heart	{ Diarrhodon. Abb. Diatrion sanct. Diamarg. frig. Conf. de Hyacin- tho.
	Liver Spleen Matrix	{ Triasantalum.
	Joints	{ Diarrhodon. Abb.
	Bind	{ Diacodion. Micteta. Iryphera minor.
In pro- perty	Break the Stone	{ El. Reginz. Lilliontribon. Decineribus.

{ provoke lust } Diasatyrion.  
 { Diacorum.  
 Tryphera Sara-  
 (cem.

In pro-  
 perty

{ resist } El. de ovo.  
 { Mithridate.  
 Treacle.  
 Antidotus.  
 Martholi.  
 Athanasia.

{ Cassia } with Senna.  
 { without.

{ Gently } Diacatholicon.  
 { Diaprunum simplex.  
 { El. lenitivum.

Purge

{ Strongly, see pag. seq.

In

	Choler	{ El. è succo rosarum. Diaprunum. Solutivum.
		{ Benedict. Laxativum. Diaphoenicum. Indum Elect. Diaturbith } Majus. Flegm } Minus. Hiera picra simp. Hiera cum agar. Hiera Pachii. Hiera Diacolocynth.
Purge strongly		
	Melan- choly.	{ Confectio Hammech. Hieralogodium.
	Mixt humours.	{ Diacarthamum. Diaturbith cum Rhubarb.

# CHAP. VI. Of Conserves.

Head { Rosemary-flow-  
ers. Bettony.  
Eyebright. Sage-  
flowers. Laven-  
der-flowers.  
Marjoram. Peony.

Breast { Hyfop. Bawm.  
Maidenhair.

Conserves heating the  
Heart { Borrage.  
Buglofs } flow-  
Rosemary } ers.  
Bawm.  
Clovegilliflowers.

Stomach { VVormwood.  
Elicampane.  
Mints.

Spleen { Cetrach.  
Fumitory.

Liver { VVormwood.  
Fumitory.  
Elder-flowers.

Con-



Con- serves heating the	Womb	{ Marjoram. Bawm; Rosemary-flowers
	Joynts	{ Stoechas. Rosemary-flowers.
Con- serves cooling the	Head	{ Water-Lilies. Roses. Violets.
	Breast	{ Violets.
	Heart	{ Sorrel. Wood-sorrel. Roses. Violets.
	Stomach	{ Roses. Violets.
	Liver	{ Endive. Succory. Roses. Violets.
	Spleen	{ Roses.
	Reins Womb Joynts	{ Violets.

CHAP. VII.  
*Of Salts.*

Salts purge by	Coughing	{ St. Johns-wort. Polypodium.
	Urine	{ Camomel. Wormwood. Gentian. Restharrow. Broom. Beancods.
	the Womb	{ Mugwort. Bawm, Chelondine.
	Sweat	{ Guaiacum.

Salts ease pain, as of { Mans  
                                  { Stags } blood.  
                                  { Goats }

Cleanse

Cleanse, as Salt of { Urine.  
Honey.  
Vinegar

## CHAP. VIII. *Of Pills.*

The Pills I  
here treat  
of, either

{ Bind, as Pills of Bdellium,

Ease pain,  
as Pills of

{ Opium.  
audanum.  
è Styrace.  
è Cynoglossa.  
Scribonii.

{ or Purge.

Pills purge	Choler	from the head, as	{ Aureæ. Arabica.
		from the Liver	{ Rhubarb. Agrimony.
	Flegm	from the head	{ Cochia. Hiera cum Agarico. Alhandal.
		from the breast	{ Agarick. Hiera cum Agarico.
		from the Stomach	{ Alephangin. Mastick. Stomachica. Ruffi.
		from the joynts	{ Hermodactils. Arthritica. Foetida. Sagapenum. Opopanax. Sarcocolla.

Purge

Pills purge	Melancholy from		{	Fumitory.
	the Liver and			Indi.
	Spleen			Lapis Lazuli.
	Mixture	{	Head	{
			se Nolo.	
			Lucis Majores	
			Cochia.	
Mixture	{	Stomach	{	Assaireth.
				Turbith.
				Imperial.
				Ruffi.
Mixture	{	Liver	{	De tribus.
				Alkekengi.
			All parts	{

# CHAP. XI.

## Of Troches.

Alter, vid. pag. sequ.

Troches	{	Alter	{	Choler	{	Rubarb.			
							Purge	{	De Agarico.
						Trochisca-			
						rus. Alhan-			
						dál de Scilla			

Troches alter according to { Quality.  
 { Property.



Culpeper's *Physical*

In qua- lity they are	{	Hot, as of	{	Lignum Aloes.
				Saffron.
	{		{	Crocomagma.
	{	Cold, as of	{	Spodium.
				Diafantalon.
	{		{	Camphyre.
In pro- perty they	{	Bind, as	{	Earth of Lemnos.
				Amber.
	{		{	Barberies.
				Spodium.
	{		{	Coral.
	{	Soften, as of	{	Capers.
	{		{	Bitter Almonds.
				Hepatici.
	{		{	VVormwood.
				Roses.
	{	Open	{	Albi.
				Nigri.
	{		{	De Lacca.
				Alkekengi.
	{		{	Agrimony.

In propriety they	Open	{	Aliptæ Moschatæ. Myrrhe. Anniseed. Rhubarb.
	Cleanse, as	{	Cyphios.
	Resist poyson	{	De Vipera. Ramich. Hedisteroi. Gallia-Muschata. Diarrhodon.
	Ease pain	{	Diarrhodon. Diaspermaton. Camphyre.



# APHORISMS

Exceeding requisite for such  
as intend the Noble (though  
too much abused) practise  
of P H Y S I C K.

*Containing the Quality of Medicines.*

---

COLLECTED BY

NICH. CULPEPER,

G E N T.

Student in P H Y S I C K.

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---

L O N D O N:.

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Angel in Corn-hill. 1 6 6 2.





## A P H O R I S M S.

### I.

**A**ll Medicines operate by a way, either manifest or hidden.

### II.

We call that a manifest way which is obvious to the senses, (especially to the taste and feeling) but that an hidden way which is obvious to no sense.

### III.

All Medicines working by a manifest way, perform their Office, by heat or cold, moistning or drying.

### IV.

Neither is there any Simple so temperate, but one of these doth in one measure or another prevail.

### V.

Yet are those usually called [Temperate,] Medicines which excel not in cold moisture, heat or dryness to the first degree.

### VI.

These being put in any Medicine, alter not the quality of it.



## VII.

These are used in such infirmities, in which there is no manifest distemper of the first qualities, *viz.* heat, cold, driness, moisture; as for example; in obstructions of the Bowels, for then we dare not give hot things for fear of a fever.

## VIII.

Also in such fevers where the effect is hot and dry, the cause cold and moist, that so we may neither increase the fever, nor make the flegm thick by cold.

## IX.

Things contrary are taken away by their contraries; things like, are preserved by their like.

## X.

The degrees of intemperature were observed, that to the part of the body afflicted might be brought to its proper temper, and no further; for if a Physitian should give a thing extremely cold in a disease but meanly hot, he might soon cure that, and bring a worse in its room.

## XI.

Hot in the  
first de-  
gree.

Those things are said to be hot in the first degree, which do onely cherish natural heat, or restore it being lost, and that without any hurt at all to the body: chiliness of the body, and pains coming by such distempers, are remedied this way.

These

XII.

These also are sometimes given not onely in cold, but also in hot afflictions.

XIII.

For it looseth and discusseth thick humours, that are compacted together, by its gentle heat, opening the pores, and causeth sweating.

XIV.

Amongst these, such are chiefly to be used which are most friendly to our bodies, viz. suitable to our complexions.

XV.

Such are called Anodynes, or easers of pain.

XVI.

Also take notice, that such Medicines, whether Simple or Compound, that are hot and moist, cannot excel their due moderation of heat.

XVII.

Such also take away weariness, open the Pores, and consume the superfluous Vapours in Fevers.

XVIII.

Yet may a foolish use of these bring inconveniences, even to the consumption of the vital spirits, as happens many times in Inflammations of the bowels, &c.

This

## XIX.

This usually happens by applying such a Medicine as is not appropriated to that part of the body it is applied to, *puta* the applying a Cephalick Medicine to the bowels.

## XX.

Hot in the  
second de-  
gree.

Such things are said to be hot in the second degree, whose heat is greater then the natural heat of our bodies, besides their heat offends the palat.

## XXI.

Their use is for such whose stomach is offended by flegm, to heat and dry them.

## XXII.

They open obstructions, and the pores of the skin, not gently, and by perswasion, or fair words, as it were, but by threatening.

## XXIII.

Their common use is, to cut and discuss rough thick viscous humours.

## XXIV.

In the  
third de-  
gree.

Such as are hot in the third degree, work the same effects more violently, for they open Obstructions by violence and fine force.

## XXV.

The heat of these are so great, that many times they stir up fevers.

Their

XXVI.

Their use is, to divide stubborn and compacted humours, and provoke sweat; whence it comes to pass, that most of them resist poyson.

XXVII.

Lastly, those obtain the fourth and last degree of heat, which burn and raise Blisters on the body being outwardly applyed. In the fourth degree.

XXVIII.

I am of opinion, that these ought not to be taken inwardly, but with great discretion, and in urgent necessities.

XXIX.

It is in vain to urge the common taking of Onions, Garlick, &c. against this a man may (if he please) so accustom his body to poison, that for present it may not poyson him, though for present it bring his body to great inconveniences, and make way for future diseases.

XXX.

Also Physitians have allotted to cold Medicines, four degrees of coldness. Medicines cold in the first degree.

XXXI.

Amongst which, those obtain the first degree which are but lightly and gently cold.

XXXII.

Yet because we live and are cherished by heat, no cold thing is properly friendly to our natures. Not per se, although per accidens  
Their

## XXXIII.

Their use is not only to cool the heat of diet, and bring it to a grateful temper; but also to repress the unbridled heat of the body, as in internal inflammations, fevers, &c.

## XXXIV.

In such occasions, let such as are cold in the first degree, be administred to Children, and such as have weak natures; as also such whose bodies are little distempered with heat.

## XXXV.

Cold in  
the second  
degree.

Such bodies as are stronger, or whose livers are hotter, may use such things as are cold in the second degree.

## XXXVI.

In the  
third.

If the body be very strong, the stomach and liver very hot, such with due moderation may use Medicines cold in the third degree.

## XXXVII.

In the  
fourth.

Such as are cold in the fourth degree, are not inwardly to be taken without diligent correction, and urgent necessity.

## XXXVIII.

Outwardly they are used to take away inflammations; which if they be not great things, less cold will serve the turn.

## XXXIX.

Every remedy ought to be proportioned according to the just quality of the disease.

Some-

XL.

Sometimes the spirits of man are troubled by heat, and in such diseases immoderate watching follows; neither is there any other way left to help such, but cooling Medicines.

XLI.

Cold naturally stops the Pores, congeals the humors, stops sweat, staies motion; and by this means it sometimes so stops the passage of the spirits, that it consumes the strength both of the heart and bowels.

XLII.

When you read this, you will see then what care, wisdom, skill and diligence is requisite to a Physician.

XLIII.

The greatest use of things extreamly cold, is to ease pain, when neither Emollients, Lenitives nor Anodynes will do it.

XLIV.

For things cold in the fourth degree, stupifie the senses; thereby allaying that pain which might else produce a fever, and the fever death, before the disease or malady afflicting can be cured in a rational way.

XLV.

I have now done with the active qualities, viz. heat and cold; and come to the passive, viz. driness and moisture.

No



## XLVI.

Of Medi-  
cines  
moistning.

No moist Medicines can arrive so high as the fourth degree.

## XLVII.

For seeing all things either heat or cool, things hot are drying, things cold congeal, both are enemies to moisture.

## XLVIII.

Yet have moist things their operation also, for they are lenitive, and make slippery.

## XLIX.

In the first  
degree.

Things moist in the first degree, mitigate coughs, and help the roughness of the wind-pipe.

## L.

In the se-  
cond.

Such as are moist in the second degree, weaken natural strength.

## LI.

They loosen the belly, and make the blood and spirits thick, and by consequence the wit dull.

## LII.

In the  
third.

But if they exceed this degree, they cause the humours to putrifie, and make the body unfit for any action, open a gate of dropies, lethargies, and other diseases of like nature.

## LIII.

Of drying  
Medicines.

Medicines which are drying, have a contrary operation to these.

They

LIV.

They consume humours, stop fluxes, and make the parts of the body tenacious, and strengthen the actions of Nature.

LV.

Yet although drying Medicines strengthen Nature, by consuming the offending humidity ; yet by unskilful use, they prove many times destructive.

LVI.

There is humidity required to cherish the spirits ; which if it be consumed, they cannot perform their actions ; of which if they fail, they also consume natural strength.

LVII.

This is done by unwise, or unskilful administering things dry in the second degree.

In the second degree.

LVIII.

Things dry in the third degree, are subject to In the third. spoil the nourishment, and bring consumptions.

LIX.

Thence we may gather, that want of moisture to digest ones meat, causeth consumptions.

LX.

Besides this, there is a humidity in the body In the fourth. called Radical moisture ; which being taken away, man must needs perish : and this is consumed by things dry in the fourth degree.

This

## LXI.

This, although it come but as an effect of heat, yet it doth it by drying properly, and not by heating.

## LXII.

And this shall suffice briefly to have spoken of the Qualities of Physick, as it is hot, cold, dry or moist.

---

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Select

Pri

S E L E C T  
APHORISMS

C O N C E R N I N G

The Operation of Medicines  
according to the place in  
the Body of fraile Man.

---

C O L L E C T E D B Y

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I shall bluntly set about the business ;  
and yet not so rudely neither , but I  
shall observe order, and divide the whole  
business into these Chapters.

Of Cephalicks. \_\_\_\_\_ Cap. 1.

Of Pectorals. \_\_\_\_\_ 2

Of Cordials. \_\_\_\_\_ 3

Of Stomachicals. \_\_\_\_\_ 4

Of Hepaticals. \_\_\_\_\_ 5

Of Splenicals. \_\_\_\_\_ 6

Of Renals and Vesicals. \_\_\_\_\_ 7

Of Hystericals. \_\_\_\_\_ 8

Of Arthriticals. \_\_\_\_\_ 9

Of Purges. \_\_\_\_\_ 10

This I intend shall be the order.



3

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C H A P. I.  
Of Cephalicks.  
Part I.

---

I.

**I**N treating of Cephalicks, I must be forced to make some distinction.

That is properly called the head, which is between the top of the crown, and the *vertebra* of head is. the neck.

III.

Such Medicaments as are accommodated to What C diseases of the brain, are properly called Cephalicks, and shall be the basis of our discourse in this first part. The other take denomination from the parts they are appropriated to: of which more anon.

IV.

Of Cephalicks, some are hot, some cold, whereby they remedy the affects of the brain by a manifest way.

## V.

The Brain  
is temperate.

For the Brain, seeing it is the seat of Reason, the rise of the Sences, the original of the Nerves, is by its own nature temperate.

## VI.

Its afflictions.

Therefore it is sooner afflicted then any other part of the body; for if it be but a little too hot, Sense and Reason is suddainly and inordinately moved; if but a little too cold, they languish, and are stupified.

## VII.

So then it appears, that the Brain of Man is most subject to infirmities.

## VIII.

Besides, this is peculiar to the Brain, that it is delighted or offended with smells, sounds and colours; which the other parts of the body want.

## IX.

The Womb also doth somewhat partake of this property; for it manifestly flies from stinking things, and embraceth sweet: but of this more in its proper place.

## X.

Smells,  
Musique,  
Sights, are  
cephalical.

Those things therefore may be accounted Cephalicks, which refresh the Brain by sweet scents, pleasing harmony, or delightful sights.

And

XI.

And yet the Physitians account onely smells of these to be cephalical; I suppose because they affect the Brain by a more inbred quality; the other two are objects more properly of the judgement, viz. by Harmony and Aspect.

XII.

(Hence it is clear, that the Sense of Smelling is more terrene then that either of Seeing or Hearing.)

XIII.

Or it may be, because they think Musick or pleasant Sights are not Medicines; but the vulgar Proverb might have taught them otherwise,

*Musica mentis Medicina mæstæ:*

Musick was held of old a Physick kinde  
For a dejected melancholy minde.

XIV.

Also Cephalicks may be known from the effects of the Brain themselves.

How Cephalicks may be known.

XV.

Therefore because the Brain is usually offended with Flegm, therefore those things may be accounted Cephalicks, which (besides a \*hidden faculty whereby they strengthen the Brain) warm, cleanse, cut and dry.

\*Astrologie may reveal this hidden mystery.

## XVI.

Besides, if you consider the situation of the Brain, viz. in the superiour part of all the body, you may conceive it very apt to receive hot vapours.

## XVII.

These afflict men with Watchings and Head-ach, these must be restrained by cooling Cephalicks.

## XVIII.

Onely I would have this general Maxime observed, that Opiates, and other soporiferous Medicines, universally do the Brain more harm then good.

## XIX.

Such Medicines as purge the head, I shall omit to treat of here, even until I come to the last Chapter, which treats of Purges.

## XX.

Besides, such Medicines as dry, heat, cool or purge the head, there are certain other Medicines familiar to the brain, which may be called proper helps, the former being but accidental.

## XXI.

These work (say the Physitians) by a hidden quality, and no reason can be given for their operation.

## XXII.

These by a peculiar instinct or providence, defend the Brain against particular diseases, one against



against one disease, another against another; by a certain harmony with the Brain, and by a certain antipathy they have against those diseases, they fortifie and defend the Brain against them.

XXIII.

You see hence what ignorant Physitians those of our times are, who being ignorant of Astrologie, cannot give a reason of the Physick they prescribe: a Parrot may be taught to be as learned in prescriptions. The ignorance of Physitians.

XXIV.

I trust I shall shortly have a ready Treatise called *Cephalica Simplicia*; which will furnish you with Simples appropriated to every disease in the head, and give you the reasons of them too.

XXV.

Seeing then the operations of Cephalicks are divers, the time of using them cannot be one and the same. The time of using.

XXVI.

If the Brain be afflicted, it cannot be strengthened, except it be first purged.

XXVII.

If it be purged, it must be purged with Cephalicks.

XXVIII.

Neither can it be purged with Cephalicks, before the whole body be evacuated; for otherwise

wife it will soon be filled with vapours.

XXIX.

Cool Cephalicks (they say) are dangerous near the Crisis.

XXX.

Lastly, the manner of the Cephalicks is various according to the variety of the Disease, the time of its standing, its symptomes, and the season of the year.

## Part II.

XXXI.

Under the name of the Head, as I told you before, are the external parts contained, viz. the Eyes, Ears, Nose, &c. these shall occupy the second part of this Chapter.

XXXII.

Of the eyes      Of the external Senses, the Sight is the chief; the Organs of which are the Eyes.

XXXIII.

Medicines appropriated to the Eyes, are of two sorts; such as are appropriated to the visive spirit, and such as are appropriated to the Eyes themselves.

XXXIV.

There ought to be that constitution of the spirits, that they may not be too thick nor too thin.

XXXV.

For many times it happens that the subtilty of the Spirits dulls the sight.

XXXVI.

The best Medicines for the eyes perform their office (as Physitians say) by a hidden quality.

XXXVII.

Usually things are said to help, that have affinity with the things helped; yet such strange things are in the universal Providence, that they may even seem miraculous: I will instance in one.

XXXVIII.

A Goats Liver applyed to the eyes, makes a man see very well in the night; and the reason is, because Goats see as well by night as by day.

XXXIX.

But what affinity is between these two, seeing they having neither the same substance nor the same temperature? viz. the Goats Liver with the eyes. This then is strange.

XL.

It is most certain, and *Wicker* confesseth it, that Man hath learned many things of the Beasts, which the acuteness of his Reason could never teach to, nor experience teach him.

To

wise it will soon be filled with vapours.

## XXIX.

Cool Cephalicks (they say) are dangerous near the Crisis.

## XXX.

Lastly, the manner of the Cephalicks is various according to the variety of the Disease, the time of its standing, its symptoms, and the season of the year.

## Part I. I.

## XXXI.

Under the name of the Head, as I told you before, are the external parts contained, viz. the Eyes, Ears, Nose, &c. these shall occupy the second part of this Chapter.

## XXXII.

Of the eyes      Of the external Senses, the Sight is the chief; the Organs of which are the Eyes.

## XXXIII.

Medicines appropriated to the Eyes, are of two sorts; such as are appropriated to the visive spirit, and such as are appropriated to the Eyes themselves.

## XXXIV.

There ought to be that constitution of the spirits, that they may not be too thick nor too thin.

For

XXXV.

For many times it happens that the subtilty of the Spirits dulls the sight.

XXXVI.

The best Medicines for the eyes perform their office (as Physicians say) by a hidden quality.

XXXVII.

Usually things are said to help, that have affinity with the things helped; yet such strange things are in the universal Providence, that they may even seem miraculous: I will instance in one.

XXXVIII.

A Goats Liver applyed to the eyes, makes a man see very well in the night; and the reason is, because Goats see as well by night as by day.

XXXIX.

But what affinity is between these two, seeing they having neither the same substance nor the same temperature? viz. the Goats Liver with the eyes. This then is strange.

XL.

It is most certain, and *Wicker* confesseth it, that Man hath learned many things of the Beasts, which the acuteness of his Reason could never teach to, nor experience teach him.

To

## XLI.

To quote what Simples are appropriated to the eyes, is not my scope here, but to shew how to use them.

## XLII.

As for the constitution of the eyes, seeing they are most exact in sense, so they will not lightly bear the least inconvenience; therefore every thing is not proper for the eyes which sharpen the sight by attenuating.

## XLIII.

But even in external things you must have special care that they be not too hot nor too sharp, nor hurt by hardness, biting nor viscosity.

## XLIV.

Oyl in it self is offensive to the eyes; and Oyntments, because they have Oyl in them.

## XLV.

The roughness of the Powders every one knows offends.

## XLVI.

Yet this must be taken in by the way, that is one thing to strengthen the eyes, and another thing to take away the matter that offends them.

## XLVII.

Nose and Mouth. Also to the Nose and Mouth, have a care you apply not stinking things to diseases of the Nose or things of ingrateful taste to those of the Mouth.

Thing

XLVIII.

Things ingrateful in taste, spoile not only the Palat, but subvert the Stomach, seeing the tunicle of the Mouth and Stomach is the same. Things ingrateful to the Nose, hurt the Brain as much.

XLIX.

But seeing Mouth and Nose are the ways to purge the Brain, I shall let them alone till I am to speak of purging.

L.

The ears, because they are always open, are most subject to be infected with cold.

LI.

And because they are very dry in substance, they require Medicines which vehemently dry.

LII.

Cold and vehement heat are inimical to the Teeth; but they are soonest hurt with sharp, soure, and austere things.

LIII.

The reason is, because they are neither covered with flesh nor skin, by which they might be defended from such injuries.

LIV.

Things cleansing and binding are helpful to the Teeth, because every light occasion pe-  
sters



sters them with Defluxions, and for this reason the use of sweet and fat things rots them.

## CHAP. II.

### *Of Pectorals.*

#### I.

**M**edicines appropriated to the Breast and Lungs, are not of one and the same kind: for some regard the parts themselves afflicted, others the matter afflicting.

#### II.

For instance, sometimes the Lungs are ulcerated, and then we use such things as are glutinative and binding; yet are binding things naturally most adverse to the Breast and Lungs, both because they hinder respiration, and because they hinder the Breast from cleansing itself.

#### III.

The Breast requires naturally Lenitives, both for the freer breathing, and removing those things which stick to it.

#### IV.

The Lungs are very obnoxious to distillations from

from the head; therefore those especially are called Pectorals, which cause easie spitting.

V.

But the manner of provoking spitting, is not always one and the same.

VI.

Sometimes the matter is so thin, that it slips away, and cannot be expelled by the motion of the brest. Sometimes so thick, that it cannot be cast out by the streight arteries of the Lungs.

VII.

These then are genuine Principles, to make thick what is thin, and cut what is thick, that so they may the more easily be spit out.

VIII.

Of thickning Pectorals, some are milder, which are appropriated to humours both hot and cold; others more vehement cold, to bridle the fastness of the Acrimony of the humour.

IX.

Amongst Pectorals, it were worth the while to speak a word or two to things appropriated to Phthisicks.

X.

There are three things requisite to such a Cure.

1. To cut and bring away the concremented blood.
2. To

2. To cherish and strenthen the Lungs.
3. To conglutinate the wound.

## XI.

And this is one reason that makes Pthificks so difficult to cure, because so much the more any thing cutteth and cleanseth, so much the more it hinders conglutination.

## XII.

Therefore special regard must be had of the time, that the cleansing things be given at beginning, and glutinative at the latter end,

## XIII.

Thus you see what things are accidentally Pectoral, viz. such as are Emollient, or cuttough viscons flegm, or make thick thin distensions, or qualifie sharp humours, or ease the roughness of the Artery.

## XIV.

Such are natural Pectorals, whose Genial property is to strengthen the Breast and Lungs.

## CHAP. III. *Of Cordials.*

### I.

**A**S the Brain is the seat of the Senses, so is the Heart of the Affections; it is also the fountain of Life, and the original of heat.

### II.

Its properties are two:

1. To give life to the Body by its heat.
2. To give vigour to the will by its affections.

### III.

Such things as cheer the mind, strengthen the heart it self, or refresh the spirits, are called Cordials.

### IV.

Yet are not the Cordials of one and the same nature; for whereas the heart is variously troubled, either with anger, or love, or fear, or hatred, or sadness, or other affections, it is refreshed either by temperating or taking away the same.

### V.

But although such things as cause Love, or mitigate Anger, or take away Fear or Sadness, may properly be called Cordials, yet belong  
E they

they not to my scope at this time ; if my secrets in Nature will not yet furnish you with them, you may in time have those that may.

## VI.

The truth is, these are afflictions of the mind, (or that which I hold to be the Soul) and therefore are of a higher nature than this Treatise aims at.

## VII.

For I hold Man to consist of three parts; a Spirit which goes to God that gave it, a Soul, [ $\Psi$   $\chi$   $\psi$ ] and a Body which is terrene, and must return to the earth from whence it came.

## VIII.

My scope is here to speak of those things which properly afflict the heart.

## IX.

The heart is afflicted by too much heat, by poysons, by filthy vapours.

## X.

Against these the heart is assisted in a threefold manner, viz. by cooling the heat of Fevers, resisting Poyson, and strengthening the heart by a peculiar property.

## XI.

Yet whatsoever cools is not a Cordial; for Lead is as cool as Pearls, yet is not a Cordial as Pearls are.

Neither

*XII.*

Neither whatsoever resists Poyson is Cordial, but onely such as succour the heart oppressed by it.

*XIII.*

Such things as resist Poyson are called Alexiteria and Alexipharmica.

*XIV.*

Neither do they all operate after one and the same manner; for some strengthen the heart against poyson in general, others by a certain antipathy are opposed to one particular kind of poyson.

*XV.*

Such things as strengthen the heart, do it either by Planetary influence, which Doctors call a hidden way, because it is hidden from such, who instead of viewing the wonders of God in the Creation, are filling their Pockets with his blanghul.

*XVI.*

Or else they do it by similitude of substance.

*XVII.*

Or else by a forcible drawing away of what offends it.

*XVIII.*

And indeed all Cordials may be called by the name of Alexiteria, or antidotes, or counterpoysons, because they strengthen the heart, which is the nature of Poysons to assault, however it

Culpeper's *Physical*  
seemed otherwise to Physicians.

XIX.

So then, as Smells refresh the Animal Spirits,  
Aromatics the natural; so such things as keep  
melancholy vapours from the heart, refresh the  
vital spirit of Man.

CHAP. IV.  
*Of Stomachicals.*

I.

**M**edicines appropriated to the Ventricle,  
are called Stomachicals, although the  
Stomach be not the Ventricle, but the Orifice of  
it, or the inferiour part of the Throat, which  
you will.

II.

The Ventricle is afflicted with three kinds of  
Maladies:

1. Appetite lost.
2. Concoction weakned.
3. The retentive faculty vitiated.

III.

To provoke  
appetite. Those things which provoke Appetite, are  
usually of a grateful sharpness.

The



IV.

These by the Latines are called *Oreſtica*, after the Greek name.

V.

But although Appetite be hindred by divers causes, as the Stomach repleted by Choler, or putrefied humours, &c. yet those things, which purge these, are not properly called Oreſticks, but onely such things as by sharpness contract the Stomach, and by a gratefal taste delight it.

VI.

Those things further concoction, which ei- Concocti-  
ther cherish the Ventricle by convenient heat, or on.  
Aromatical faculty, or strengthen it by Astral  
Propriety.

VII.

Of which latter, take this one, the internal  
Skin of the \* Ventricle of a Hen, helpeth conco- \* *Viz.* Her  
ction exceedingly, nothing like it, and thereby Gizzard.  
resisteth all Diseases proceeding from want of  
digestion, which are as Atomes in the Sun.

VIII.

The retentive faculty being vitiated, causeth Retention,  
belching, vomiting and fluxes.

IX.

These are corrected by Astringent Medicines,  
and yet some Astringent Medicines are very ad-  
verse to the Stomach, therefore use onely such  
as are stomachical.

The way  
of use.

X.  
Oresticks ought not to be given to a foul Stomack.

XI.  
Such things as help Concoction, the Greeks call *πικτικά*, and they ought to be given before meat.

XII.  
The Reasons are,  
1. Because heat is to be stirred up in the inferior, not in the superiour part of the Ventricle.  
2. Because the Ventricle ought to be made warm before it receive the food.

XIII.  
The manner of administration of such things as bind the Ventricle, is to be regulated according to the end of giving them.

XIV.  
Against vomiting give them after repast, & against fluxes before.

XV.  
For being given after, they drive the nourishment downwards, and are more subject to cause a flux then to stop it.

---

CHAP. V.  
*Of Hepaticals.*

I.

**H**epaticks may be divided into these three divisions :

1. Such as delight the Liver.
2. Such as adde strength to it.
3. Such as take away its vices.

II.

Taste and Appetite are sent before, and committed to the Tongue and Stomach for the digestion of food, by which both the quality and quantity is judged.

III.

The Meseraick Veins also have their office to draw convenient nourishment.

IV.

Such things then are delightful to the Liver which are delightful to these.

V.

I put all these together, because many times Taste and Appetite affect that which the Meseraick Veins dislike; and that's the reason many times men affect those meats which agree not with them.

## VI.

Also the Liver is delighted with some Medicines as well as nourishments.

## VII.

For all such things as are sweet, the Liver greedily draws to it.

## VIII.

Such things as strengthen the Liver, do gently binde.

## IX.

For concoction requires adstriction, to keep together both the heat and the humour to be concocted, lest it be dispersed.

## X.

Yet the Liver needs not so great adstrictions as the Stomach, because the passages of the Ventricle are more open and large; but the veins of the Liver, by which it either draws the chyle, or distributes the blood to the rest of the body: therefore the adstriction must not be great, lest it obstruct the Liver, or hinder the distribution of the blood.

## XI.

Amongst all the rest of the Entrails, the Liver is most subject to obstructions.

## XII.

Therefore such Medicines as hinder obstructions, or help them being made, are appropriated

to the Liver ; and they are such which cut and  
attenuate without vehement heat, such as have  
both a cleansing and a binding quality.

XIII.

Inflammations commonly follow obstructi-  
ons, and they require cooling things; yet will  
not any cool thing serve the turn, but such as  
are Hepatical.

XIV.

Take heed in the use of cool things, that you  
extinguish not the faculty of concoction ; or so  
cool the Diaphragma, which lies very near, that  
you hinder respiration.

---

CHAP. VI.

*Of Splenicals.*

I.

Three Excrements are especially beheld in the  
breeding of blood; a watry humour, choler,  
and melancholy.

II.

The proper seat of Choler is the Gall, the  
watry humor goes to the Reins, the thicker part  
of the blood the Spleen challengeth to its self.  
This

## III.

This is either adust by too violent heat, and then it is called *Atra Bilis*; or thick and terrene of it self, and that is properly called Melancholy.

## IV.

From hence now is the force and nature of Splenical Medicines found out.

## V.

For *Atra Bilis* often produceth madness, and \*Hardness, pure Melancholy \* Schirrhus, and vitiates the concoction of the blood, whence follows Dropsies, and also breeds obstructions.

## VI.

Splenicals therefore are of two sorts, some appropriated to *Atra Bilis*, some to melancholy; for of purging I shall write nothing here, but leave that to the last Chapter.

## VII.

*Atra Bilis* is tempered by cooling and moistning, yet is it not so hot that it should need things extremely cold.

## VIII.

Such are those, which we wrote of amongst the Cordials, that cause mirth by keeping melancholy vapours from the heart.

IX.

Melancholy humour is removed by cutting and opening Medicines, which differ from Hæmorrhætics, because they want adstriction; for the Spleen, seeing it wants concoction, needs no adstriction.

X.

Moreover, the Spleen is not onely obstructed by melancholy humours, but also made hard.

XI.

The cure of this is wrought by Emollients, which must not be given inwardly, lest they hinder the concoction of the Ventricle, but applied outwardly.

---

CHAP. VII.

*Of Renals and Vesicals.*

I.

That the watry humour may be separated from the blood, Nature hath added the Reins to the rest of the bowels.

II.

Because a man should do something else besides continually piss, the Bladder was added to contain the Urine.

Both



## III.

Both of these are easily corrupted by the visces of the Urine.

## IV.

The Urine is stopped by Stones or Inflammations, or gross humours; therefore Medicines appropriated to the Reins and Bladder, (which are called Nephritica and Cystica) are to be distinguished into three parts:

1. Some cool.
2. Some cut gross humours.
3. Others break the Stone.

## V.

The constitution of the Reins and Bladder is such, that binding things are extremely dangerous to them, because they stop the Urine.

## VI.

Those Medicines are then proper to the Reins and Bladder, which are lenitive, cut and excrete without violent heat.

## VII.

Only take this caution, That seeing the Bladder is farther from the centre of the Body than the Reins, it requires stronger Medicines, lest their strength be consumed before they come to the grieved place.

## CHAP. VIII.

### *Of Hystericals.*

#### I.

Touching provoking and stopping the terms, shall be spoken hereafter in another Treatise.

#### II.

The Womb thus resembles the Brain and Ventricle, that it manifestly draws to Cephalicks and Aromaticks, and flies from their contraries.

#### III.

For this is confirmed by dayly experience, that in the fits of the Mother, which is the Womb turned upwards, stinking things applyed to the Nose, and sweet things to the Matrix, reduce it; but sweet things applyed to the Nose, and stinking things to the Matrix, produce it.

#### IV.

In fallings out of the Womb we use the contrary.

#### V.

This made some Sots ascribe the sense of smelling to the Womb, whereas indeed and in truth, that such things please the Brain and nervous parts, is not because of their smelling, but because

because they are friendly to it by their own substance.

## VI.

The Stomach is offended with stinking things, and a man that hath no smell will vomit them up again; why? because they are obnoxious to it.

## VII.

So also the Womb is offended with stinking things, not because it smells them, but because they are adverse to its nature.

## VIII.

For Smells are the Judges of Medicines, by which Nature teacheth what is fit and convenient for it self.

## IX.

So then those Medicines are hysterical, which by binding stop the tears, or by inciding provoke them, (of which more hereafter) or such as are grateful to the Womb, which are known by a sweet or aromatical favour.

## CHAP. IX.

### *Of Arthriticals.*

#### I.

The Joynts are most infested with capital Diseases, and therefore cured with Cephalick Medicines.

#### II.

The reason is soon given, which is, because they are of a nervous quality.

#### III.

Those things are appropriated to the Joynts, which have a drying and a heating quality, with certain light adstriction.

#### IV.

Besides such things as are appropriated to the Joynts, by a peculiar appropriation, or astral influence, of which Knot-grass is one, and therefore by some called Joyntwort.

#### V.

Yet take notice of this, that because the Joynts are more remote from the Centre, they require stronger Medicines then the brain.

As

## VI.

As to what belongeth to pains in the joynts this is the manner of proceeding.

## VII.

Pain is either taken away, or asswaged; but the true cure is by taking away what causeth it.

## VIII.

Yet sometimes so great is its fury, that we must give Anodynes before we can meddle with the cause, and that especially when it causeth heat, influxion of blood, or inflammations.

## IX.

Besides, the Medicines which take away the cause of pain are very hot, and therefore to be forbore in such cases.

## X.

Also the manner of easing pains, is twofold for if you regard the pain it self, use Anodynes if the heat, use Refrigeratives.

## XI.

Also take notice of thus much, that Flegm compacted in the joynts, when it is teased a little, causeth pain and influxion.

## XII.

Such Medicines as take away the cause of such pain, are strong Cutters and Drawers  
which

which neither agree with Choler nor Blood.

XIII.

When you perceive that there is attraction and discussion enough made, so that the pain is ceased, and the cause of it taken away, use adstrictions to strengthen the joynts, that they may not easily excite more defluxions.

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C H A P. X.

*Of Purges.*

THIS last Chapter I shall divide into these parts :

<i>Of Purging Medicines.</i>	1
<i>Of their Election.</i>	2
<i>Correction.</i>	3
<i>Of the time</i> { <i>of purging</i> }	4
<i>Manner</i>	5

## Part I. *Of Purging Medicines.*

### I.

**P**hysitians (for want of other things to trouble their heads) make a great business whether Purges work by a hidden or manifest quality; whereas the Heavens teach me a better Lesson.

### II.

These two questions are to be answered:

1. What humour is to be evacuated?
2. What Medicine to do it by?

### III.

For as the same peccant humour is not in all, so neither doth the same Medicine agree with all.

### IV.

Then you must consider by what way to bring it forth; for all humours are not brought forth by one and the same way; for some are brought out by lenitive, some by cleansing, some by sweating; of which more in another Treatise.

### V.

Our scope is here to speak of such as draw and cast out humours from the remote parts of the body.



VI.

The Ancients thought all Purges to be hot, but the Moderns have found out by experience that some are cold.

VII.

But this is certain, all Purges have a certain pravity in them, which is inimical to the Ventricle and Bowels; and this conduceth much to their purging property, for it makes Nature hasten expulsion.

VIII.

But what should be the reason of their attractive quality, Physicians know not; and then they run into the old Bush, *They do it by a hidden property.* The Sots being not able to see that every like draws its like.

IX.

The differences of Purges are various; for some are addicted to Flegm, some to Choler, others to Melancholy, and some to watry humours; and they are all of the same nature with those humours they purge.

X.

Some purge gently, some violently, because some are more inimical to Nature than others.

## Part II.

*Of the choice of Purges.*

## I.

**T**He skill of a Physitian is to appropriate the purging Medicine to the humor offending.

## II.

Above all things in Purges, have a care of trying quaint experiences: it had once almost cost me my life in doing it upon mine own body.

## III.

The Humours to be purged I told you were Flegm, Water, Choler, and Melancholy.

## IV.

Such Medicines as are cutting, are convenient for thick and gross humours; as Flegm and Melancholy: but Lenitive will serve for Choler and Water, because they are fluent, and fit to be purged out.

## V.

Therefore such things as purge Choler, add cutting things to them, and they purge Melancholy; such as purge Flegm, take away the cutting things, and they purge Water.

There

VI.

There are besides things which properly purge water, called Hydragoga, which violently call Water from remote places, being of an exceeding hot penetrating quality, and dangerous, if not regulated by an able brain.

VII.

Medicines of a binding quality are deadly enemies to flegm and melancholy, because they congeal the gross humours; but very apt for choler and putrified flegm, for they often cause fluxes.

VIII.

Also the colour will in part shew the operation of the Medicine, as yellow purgeth Choler, black Melancholy, white Flegm: Whiteness Rhubarb, black Hellebore, and Agarick.

IX.

And whereas some Medicines work violently, others gently, if the humours be tough and remote, use such as are violent, else not.

X.

Yet such as work with too much speed, are fit neither for viscous or remote humours,

XI.

Lastly, some purges work by Stool, others by Vomit.

## XII.

Vomits are appropriated to Crudities in the Stomach, yet they weaken the Stomach, Breast and Lungs, and spoil the Eyes.

---

## Part III.

*Of the Correction of Purges.*

## I.

**M**Any things in Purges want correction: some of them are known before the Purges given, and some after.

## II.

All Purges almost are inimical to Nature, correct that with such things as strengthen the Stomach and Heart.

## III.

Lenitive Purges breed wind, correct them with such things as expel wind.

## IV.

Yea even Purges which are not windy of themselves, yet by their heat they stir up the wind that is in the body, (of which *nympha* Senna is one) therefore correct them.

V.

Such as by their sharpness corrode the Bowels, correct them, not with Astringents, but such things as lenifie and make thick, or with Gum-Tragacanth is notable.

VI.

For astringent things detain them long in the body, and do mischief that way.

VII.

The vices of Purges is known afterwards by their working too fast or too slowly.

VIII.

If hot broaths will not perform the latter, a Clyster will.

IX.

The former is done by such things as bind and strengthen.

---

Part IV.

*Of the time of Purging.*

I.

If the humour be tough and viscous, prepare them first by cutting Syrups.

## II.

Yet do this with wisdom too, lest the peccant humour be thrust into the Veins, and procure a Fever.

## III.

If the Purge be strong, empty the Bowels first with a Clister.

## IV.

Let the Purge be given two or three hours before meat; neither let any sweet thing be given after it, lest it convert it into Aliment.

## Part V.

*Of the manner of purging.*

## I.

**M**edicines made up in a dry form, are best to purge remote places of the body; and the reason is, because they stay longest in the body.

## II.

For the contraries, give liquids; whether you boile them or not, it matters not. That must be drawn from the matter purging; for the infusion of some things is better then the decoction, as Rhubarb, and Polypodium is contrary.

*III.*

If the matter be tough and tenacious, you cannot purge it away at once, but must do it by degrees; judge the like if it lie in remote places: for if you go about to do it at once, you will sooner consume the natural strength, then the peccant humour.

*IV.*

And this is the reason melancholy diseases cannot speedily be removed.

*V.*

The dose of purging Medicines cannot be determined; for they are various both in respect of their own nature, the nature of the disease, the strength of the diseases, the part afflicted, the humour afflicting, the age, and strength, and sex of the Patient, the season of the year, &c.

*VI.*

Some things help Nature to evacuate by their sweetness or fair language; as Prunes, Sevesten, Tamarinds, Cassia, Manna.

Others carry away ill humours, by sympathy with them; as Agarick, Aloes, Myrobalans.

Others fiercely force them out by their Acrimony, Nature being willing to part with the worst first; as Scamony, Colocynthis, Elaterium, Euphorbium, &c.





SELECT  
MEDICINAL  
APHORISMS

For most Diseases our fraile  
Natures are incident to  
whilst we are upon Earth.

---

COLLECTED BY  
NICH. CULPEPER,  
GENT.

Student in PHYSICK.

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L O N D O N :

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CHAP. I.

*Medicines for the Head, and its Diseases.*

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1. *A general Caution.*

**L**Et such as love their Heads or Brains, either forbear such things as are obnoxious to the Brain, as Garlick, Leeks, Onions; beware of surfeiting and drunkenness.

2. *To purge the Head.*

The Head is purged by Gargarisms, of which Mustard in my opinion is excellent, and therefore a spoonful of Mustard put into the mouth, is excellent for one that is troubled with the Lethargie: also the Head is purged by sneezing; but be sure, if you would keep your Brain clear, keep your Stomach clean.

3. *Another.*

Take the juyce of Primrose-leaves, mix it with little milk, and get one to blow it up thy Nostrils

strils with a Quill, and it will most admirably purge the head.

4. *For a Rheume in the Head, and the Palsie.*

Take a red Onion, and bruise it well, and boyl it in a little Verjuyce, and put thereto a little clarified Honey, and a great spoonful of good Mustard; when it is well boiled, raise the sick upright, and let him receive the smell up his Nose twice a day, whilst it is very hot.

5. *For a Rheume in the Head.*

Boyl Pimpernel well in Wine, and drink a draught of the Wine in the evening hot, but in the morning cold.

6. *Another.*

Stew Onions in a close pot, and bathe thy Head, and Mouth, and Nose therewith.

7. *For the falling off of the Hair.*

Beat Linseeds very well, and mix them with Sallet-Oyl; and when you have well mixed them, anoint the head therewith, and in three or four times using it will help you.

8. *To purge the Head.*

Take some Pellitory of Spain, beat it into powder, and mix it with a little Stavesacre in powder; then drink a draught of Malmesey, or Muskadel, if you can get no Malmesey, and when you have so done, put a spoonful of this powder into the mouth, rousing it up and down (but swallow it not) till your mouth be hot and full of Flegm, then spit it all out, and kneeling down with your head inclined, gape as wide as you can, and the Flegm will avoid from all the parts of the head.

9. *For the falling of the Hair by reason of a scald Head.*

Warm a little Oyl of Tartar, (that which is made by Deliquium) and rub your head with it, or that part of it which is scabby, and in eight or nine days the hair will come again.

10. *For the Head-ach, especially that which comes by drunkenness.*

Mix juyce of Ivy-leaves with Oyl and Vinegar, and often rub your Temples and Nostrils therewith.

*For*

11. *For Vertigo; or Dizziness.*

Make Tents of Linnen Cloth, and dip them in Cinamon-water, and put them up into thy Nostrils, and they will instantly give thee help to admiration.

12. *To purge the Head.*

Chew the Root of Pellitory of *Spain*, and chew it on both sides of thy mouth; and as the Rheume falls down into thy mouth, spit it out, but retain the Root there still, till you think the Head is purged enough for that time.

## CHAP. II.

*For the Eyes, and their impediments.*

1. *Proximum.*

**S**uch things as offend the Head, usually offend the Eyes; as Garlick, Onions, &c.

Such things as purge the Head, usually purge the Eyes; as Gargarisms before mentioned, and Sneezings. Have a care of catching cold, and sneezing.

2. *For Eyes that are Blood-shot.*

Beat the whites of new-laid Egges very well



and moisten a little fine Flax with it, and apply it to the eye being close shut, at night going to bed; in the morning take it off, and wear a green cloth before thy eye all day; the next night renew it; and in three nights it will cure.

3. *For Eyes that are blasted.*

Onely wear a piece of black Sarcenet before thy eye, and meddle with no Medicine; onely forbear wine and strong drink.

4. *An excellent water to clear the sight.*

Take of Fennel, Eyebright, Roses white, Chelondine, Vervain and Rue, of each a handful, the Liver of a He-goat chopt small, (I suppose the Liver of a Shee-goat were better for a woman) infuse them well in Eyebright-water, then distil them in an Alembick, and you shall have a water will clear the sight beyond comparison.

5. *Another.*

Take green Walnuts, Husk and all, before they have shels, as also a few Walnut-leaves; distil them cold, and drop the water into your eyes.

6. *For a hurt in the Eye with a stroak;*

Take Agrimony, and bruise it very well, and temper it with White-wine, and the white of an Egge: spread it pretty thick upon a cloth, like a Plaister, and apply it to the outside of the Eye-lid, and although it be almost out it will cure it.

7. *To preserve a mans sight a long time.*

Eat one branch of Rue, and another of Eye-bright every morning, with a Fig or two. This do three mornings every week.

8. *To draw Rheume back from the Eyes.*

Take an Egge and roast it hard, then pull off the shell, and slit it in two, and apply it hot to the nape of the neck, and thou shalt finde ease presently.

9. *A Medicine not onely for the Eyes, but also for the Megrin.*

Take the white of a new-laid Egge, a spoonful of the best Ginger in powder, a spoonful of strong White-wine-Vinegar, and a spoonful of white Rose-water, if for the Eyes; of red Rose-water, if for the Megrin: beat them all together, and having made two Plaisters of Flax, for each Temple one, dip them in this Medicine, and  
binde

binde them to the Temples with a cloth ; this in three or four nights hath brought sight to such as have been blinde eight weeks. If your Eyes be gumm'd up in the morning , as it is like they will, wash them with a little white Rose, or Eye-bright water.

10. *For such as have a skin growing  
before their eyes.*

Take a sawcerful of white Rose-water, and as much Myrrhe as a Nut, beaten into fine powder, bind up the Myrrhe in a fine linnen cloth, and let it lie in the Rose-water twelve hours, by which time your Rose-water will begin to look red ; drop this water into the Eye, and it will cure it to admiration.

11. *For the Web in the Eye.*

Take the Gall of a Hare, and clarified Honey, of each equal proportions : mix them together, and lay it to the Web.

12. *For such as have lost their sight by reason of the  
Small Pox.*

Take Pimpernel, stamp it, and strain, and put the juyce of it into the eye with a feather morning and evening.

The same is an excellent remedy for a Pin  
G 2 and

Culpeper's *Physical*

and Web, and Pearl; and indeed the general Pimpernel is a gallant remedy for the eyes.

13. *For the Pin and Web.*

Take Ivy-leaves that grow upon an Ash-tree, wipe them clean, stamp them, and strain them, having added a little womans milk to them; if it be a man that hath the sore eye, (saith mine Author) let it be the milk of a woman that bore a girl; if a woman, the milk of a woman that bore a boy. I can find no reason for this, but shall deliver my own opinion, and my reason for it: if it be the left eye of a man, or the right eye of a woman, let it be the milk of a woman that bore a girl, because those eyes are under the Moon; if it be the right eye of a man, or the left of a woman, let it be the milk of a woman that bore a boy, because those eyes are under the Sun. But to proceed: the sorer the eye is, the more juyce you must take. Drop this into the diseased eye with a feather four times a day.

14. *For sore Eyes proceeding of heat.*

Take the juyce of Housleek, Womans milk, Rose-water, and the white of an Egge well beaten, mix all these together, and dip Flax in it, and lay it to your eyes when you go to bed, binding it on, it is a most excellent remedy.

15. *For Eyes that are swelled.*

Take two spoonfuls of Womans Milk, one spoonful of Rose-water, the pap of a roasted Apple, and the yolk of a new-laid Egge; boile all these in a Pewter Vessel over a Chafing-dish of Coals till it be thick; then spread it upon a cloth, and lay it to your eyes luke-warm when you go to bed; in the morning wash your Eyes with Womans milk, and in twice or thrice it will cure you.

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CHAP. III.

*For the Ears, and their impediments.*

1. *For deafness, with noyse in the Ear.*

TAke a little black Wool, and dip it in strong spirit of Wine, wring it pretty hard out, and stop your Ears with it, dip and wring it out again, once in a day.

2. *For pain in the Ears.*

Drop a little Oyl of sweet Almonds into the Ear, and it ceaseth the pain instantly: (and yet Oyl of bitter Almonds is our Doctors common remedy.)

3. *For an imposthume in the Ear.*

Boyl some milk, and put it into a stone-pot with a narrow mouth, and hold the sore ear over the pot, whilst the milk is very hot, that the vapour of the milk may ascend into the Ear: this is an often approved remedy to take away the pain, and break the Imposthume.

4. *To take an Earwig out of the Ear.*

Take an old Apple, and cut it in two pieces, and lay one piece to the Ear, and lie down upon that side, and the Earwig will come out to the Apple: it seems they love Apples better then Ears: 'Tis a wonder they be not called Apple-wigs.

Another was cured by the first remedy mentioned in this Chapter.

## CHAP. IV.

*For the Nose, and its infirmities,*

1. *For Polypus, or a fleshy substance growing in the Nose.*

**T**Ake the juce of Ivy, and make a Tent with a little Cotton, the which dip in the juyce, and put it up in the Nostril.

2. *For*

2. *For bleeding at Nose.*

Let them that bleed at Nose smell to a Hogs Turd.

3. *Another for the same.*

If it be a man that bleeds, wrap a cloth moistened in strong White-wine-Vinegar about their privities; if it be a woman, wrap it about her Breasts.

4. *To cleanse the Nose.*

Snuff up the juyce of red Beet-roots; it will cleanse not onely the Nose, but also the Head: this is a singular remedy for such as are troubled with hard congealed stuff in their Nostrils.

5. *For bleeding at the Nose.*

Put a piece of hot Hogs Turd as it comes from the Hog, up the Nose.

6. *Another.*

Bind the Arms and Legs as hard as you can with a piece of Tape-ribboning; that perhaps may call back the blood.



7. *Another.*

Hold a living Toad near the Nose, it stops the blood instantly, because the blood flies from its enemy.

8. *Another.*

They say Smallage born about one, stops bleeding, both by the nose, and by wounds.

9. *For a Canker in the Nose.*

Boile strong Ale till it be thick; if the Canker be in the outside of the Nose, spread it as a Plaster, and apply it; if in the inside, make a Tent of a linnen Rag, and put it up the Nostril.

10. *Another for the Polypus.*

The water of Adders tongue snuffed up the Nose, is very good: but it were better in my opinion to keep a Rag continually moistned with it in the Nose.

11. *For an imposthume in the Nose.*

Keep a Rag continually in your Nose moistned with the water of yellow Flower-de-luce, such as grow by Rivers sides: the juyce of Carduus Benedictus will do the like.

12. *For bleeding at the Nose.*

Take Amber and bruise into gross powder, put it upon a Chafing-dish of Coals, and receive the smoke up into the Nose with a Funnel.

13. *Another.*

A certain man that had bled four and twenty hours, was thus cured; he took a scain of black thread, and put one end of it to his Nostril, and set fire to the other end; and so soon as the smoke came to his Nostril, the blood presently stopped.

14. *Another.*

When no other means will stop the bleeding at the Nose, it hath been known that it hath been stopped by opening a Vein in the Ear.

Chap.

CHAP. V.  
*Of the Mouth, and its Diseases.*

1. *A Caution.*

**V**Whoever would keep their Mouth, or Tongue, or Nose, or Eyes, or Ears, or Teeth, from pain or infirmities, let them often use sneezing, and such Gargarisms as they were instructed in, in the first Chapter; for indeed most of the infirmities, if not all, which infect those parts, proceed from Rheume.

2. *For spitting blood.*

Drink a spoonful of juyce of Bettony, mixed with milk, every morning. My Author says it must be Goats milk, but I know not his reason.

3. *For a stinking Breath.*

Take the juyce of Rue, and black Mints, (I think he means Horse-mints) and snuff it up the Nostrils.

4. *To recover lost speech.*

Take the juyce of Sage and Primroses, and hold it in the mouth, and it will cause thee to speak presently.

5. *For*

5. *For extream heat of the mouth.*

Take Ribwort, and boyl it in red Wine, and hold the decoction as warm in your mouth as you can endure it.

6. *For a Canker in the mouth.*

Wash the mouth often with Verjuyce.

7. *Another.*

Wash the mouth with water of Perwinkle, or Lavender, or Fumitory, or Burnet; but in my opinion the decoction of either is better.

8. *Another.*

If the Canker be very inveterate, and eating, take old rusty Bacon, and Vine-roots, of each an ounce, of wheat-bran an handful, of Brine wherein flesh hath been salted, two or three pints: boile them together; and when you take them off from the fire, receive the steam up into your mouth with the funnel, afterwards wash your mouth with any of the foregoing waters.

9. *Of the falling down of the Pallat.*

There is a mad fantastical opinion to this day in the brains of the vulgar, that there is such a thing

thing in the mouth which they call the *Pallat*, which will fall down and be put up again, especially by an old woman which hath no more teeth in her head then eyes, and all of them naught; whereas indeed the truth is, the *Uvula* is a spongie piece of flesh in the mouth, and therefore very subject to receive either inflammations or humours, which any hot thing dissipates; from thence came the fashion of putting it up again with *Peper* and *Honey*.

10. *Another.*

I add this onely for the conceits sake, it may be true enough, though I can give no reason for it; it is this: Take a handful of *Featherfew*, rub it well between your hands, and lay it to the top of your head, and it will draw the *Uvula* up.

CHAP. VI.

*Of the Teeth, and their Medicines.*

1. *Caution.*

**I**F you will keep your Teeth from rotting, or taking, wash your mouth continually every morning with juyce of Lemmons, and afterwards rub your Teeth either with a *Sage-Leaf*, or else with a little *Nutmeg* in powder; also  
wash

wash your mouth with a little fair water after meats; for the onely way to keep teeth sound, and free from pain, is to keep them clear.

*2. To keep teeth white.*

Dip a little piece of white cloth in Vinegar of Quinces, and rub your Gums with it, for it is of a gallant binding quality; and not onely makes the Teeth white, but also strengthens the Gums, fastens the Teeth, and also causeth a sweet breath.

*3. For the Tooth-ach.*

Boyl Wheat-bran, stale Ale together, till it be as thick as Mustard: let it stand while it is cold, then strain what you can out of it, and adde to what you have strained the like quantity of juyce of Rew; make it into a paste, which paste tie up into a little Bag of fine linnen cloth; lay one of them between your Cheek and your aking tooth; lie down on that side, and let the water run out at your mouth: this using three or four times, will not onely cure the tooth-ach, but also cleanse the Brain.

*Another.*

4. *Another.*

Take Hounds-tongue, and stamp it, and fry it with Butter, and make a Plaister of it, and binde it to the cheek on that side the pain is on.

5. *Another.*

Take a pint of the strongest White-wine-Vinegar you can get, a handful of Sage, a quarter of a handful of roots of red Nettles, and as much Oaken rind : boyl all these together, and wash your mouth with it.

6. *To make teeth fall out of themselves.*

Take the root of Mulbery-tree, lay it in steep in stronger Vinegar; then take it out, and dry it in the Sun; beat it into powder, do but touch a tooth with that powder, and it will drop out.

7. *For rotting of the teeth.*

Wash thy mouth often with the water of Mother-wort; the water of Vervain will do the like.

8. *For the Tooth-ach.*

Take Ivy-berries, and bruise them; and when you have done so, boile them in strong White-wine-Vinegar: wash your mouth with the decoction



coction, and lay the Ivy-berries hot to your cheek.

9. Another.

Roast an Egge hard, and when you have done, put to it a spoonful of Salt, and two spoonfuls of White-wine-Vinegar: beat them all together to a pap very well, and now and then put a little into your mouth.

10. To make childrens teeth cut.

Take the brains of a Hare, or the brains of a Hen, and rub the Childs Gums with them once or twice a day, and it will make the teeth cut without pain.

11. Another.

Take the tooth of a Colt of a year old, and hang it about the neck of the child, and this will do it, if *Mizaldus* say true. And now give me leave to quote an experiment of my own; One of my children breeding teeth extream hardly, having read this in *Mizaldus*, it seemed to me impossible to get a Colts tooth, (of a year old;) wherefore I bought a Calves head, and took one of its teeth, and hung about its neck, and the very first night three of its teeth cut; which because its very unusual so many teeth should cut in one night, I cannot but ascribe some vertue to the Medicine. Besides all this, I am of opinion, That

That the tooth of a dead man hung about the neck of a child, will do it far better then either I am not determined to give my reasons at this time, yet I will give you a verisimile for it; the tooth of a dead man born about a man, instantly suppresseth the pains of the teeth, as I have often found my self; when all other remedies have failed me; and if this be true, why not the other?

12. *To fasten the teeth.*

Seeth the roots of Vervain in old Wine, and wash your teeth often with them, and it will fasten them.

13. *For the tooth-ach.*

Take the inner rind of an Elder-tree, and bruise it, and put thereto a little Pepper, and make it into balls, and hold them between the teeth that ache.

CHAP. VII.

*Of the Gums, and their infirmities.*

1. *For a Scurvy in the Gums.*

**T**AK Cloves, and boile them in Rose-water then dry them, and beat them to powder and rub the Gums with the powder, and drink the decoction in the morning fasting an hour

after it. Use red Rose-water, for that is the best.

*2. For a Canker in the Gums.*

Take half a pint of White-wine, a quarter of a pint of water, an ounce of burnt Allum, a handful of Cinkfoyl-roots bruised; boile all these in an Earthen-pot (for the sharpness of Allum will make Vert-de-greece of a Brass vessel) over a gentle fire till half be consumed; scum it well, strain it, and keep it in a Glass till you have occasion to use it; and when you have occasion, wash your Gums with it.

*3. Another.*

Take herb of Grace or Rew, which you will, stamp it, and press out the juyce, and mix it with as much strong Vinegar, (the best way is to put the Vinegar to it, after you have well beaten it) and so strain them out hard both together: when you have occasion to use it, wet a Linnen Rag four or five times double in the aforesaid juyce, and apply it to the Gums: if the Canker be very great and eating, mix a little burnt Allum with it.

*4. For rotting and consuming the Gums.*

Take Sage-water, and wash your mouth with it every morning, and afterwards rub your mouth with a Sage-Leaf.

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## CHAP. VII.

*Of the Face, and its infirmities.*1. *The Cause.*

**I**T is palpable, that the cause of redness and breaking out of the Face, is a venomous matter, or filthy vapour ascending from the stomach towards the head; where meeting with a Rheume or Flegm thence descending, mixeth with it, and breaketh out in the Face. Therefore let the first intention of cure be to cleanse the Stomach.

2. *Caution Negative.*

Let such as are troubled with red Faces, abstain from salt Meats, salt Fish and Herrings; drinking of strong Beer, strong Waters or Wine; Garlick, Onions and Mustard; yea, if it be a Welch Man, or Woman, he must abstain from roasted Cheese, and Leeks; and that is a Hell upon Earth to them.

3. *Caution Affirmatively.*

Let them use in their Broaths and stewed Meats, Purslane, Sorrel, Wood-sorrel, Lettice, Sparagus-tops and roots, the tender tops of Hops, Endive and Succory: Let them always keep their bodies laxative, and sleep with their heads high.

4. *For a red face.*

Take Sow-thistles, Borrage, Sorrel, Purflane, French Barley, Parsly-roots, and Liquorish; boile them together in running water, and drink a draught of the decoction first in the morning, and last at night.

5. *To make the face fair.*

Boile Rosemary-flowers in VWhite-wine, and drink a draught of the decoction every morning, and wash your face with another part of it: yet in my opinion it were a better way by far to take a pound of Rosemary-flowers, and put them into a Rundlet, to a gallon of VWhite-wine; shake them together, and let them stand so a month; then strain it out, and keep the VVine for the aforesaid use.

6. *Another.*

VVash your Face with Bean-flour-water; yet in my opinion Burnet-water is best, though my Author holds the contrary.

7. *For a white Scurf in the face.*

Take a pint of Vinegar, in which dissolve an ounce of Camphyre, let them stand together close stopp'd 14 days, (saith my Author;) but it is

very probable half the time will serve the turn; then wash your face with it every morning: this hath holpen a Gentlewoman that had a Scurf in her face divers years, as though she had been a Leper.

8. *For freckles in the face.*

Anoint thy face at night going to bed, with the blood of a Hare, or of a Bull; the next morning wash it off again: and this, though it make one look more like a Fury then a Man, it will cure him.

9. *Another.*

Stamp Sallendine, press out the juyce, and mix it with the like quantity of White-wine, and anoint your face with it at night when you go to bed.

10. *For a blasted face.*

If it be a man, take red Honey-suckles; if a woman, white Honey-suckles; press out the juyce of them, and anoint your face with it at night going to bed: This receipt seemeth to me very rational, and is therefore most pleasing. I shall explain what here is meant by Honey-suckles; and herein I will imitate Aristotle as far, as to tell you,

First, What it is not.

Secondly, What it is.

First, it is not those Honey-suckles which climb up in Hedges, which the Latines call *Campri-  
folium*, and the English, Wood-bine, or Honey-suckles.

Secondly, it is that which is commonly called Meadow-trefoyle, by Physitians; in *Suffex* it is commonly called Honey-suckles.

11. *For a face full of red pimples.*

Dissolve Camphyre in Vinegar, and mix it, and the Vinegar with Sallendine-water, and wash the face with it: this cured a Maid in twenty days, that had been troubled with the infirmity half so many years.

12. *Another.*

Take Honey-suckle-leaves, and distil them, and wash your face with the water, (use the same Honey-suckles as I told you before:) this cured a woman that had her face full of white scales; and it so perfectly cured her, that she was never troubled with them again.

13. *Another.*

Also another Woman was troubled with such an infirmity, that if she had been by the fire but a little, and afterwards gone into the



Air, her face would have been as full of red spots as it could hold, just like a drunken womans, and she was helped by this following remedy: She took Frankincense, and beat it into powder with Saffron, and cast the powder upon a Chafing-dish of coals, and received the smoak of it with open mouth; and using of it often, was helped.

14. *To take away the marks of the Small Pox.*

Take the juyce of Fennel, heat it luke-warm; and when the small Pox are well skabbed, anoint the face with it divers times in a day, three or four days together.

15. *Another.*

But I am confident the best remedy that is, not onely to prevent the scars of the small Pox, but also to cure deep wounds or Ulcers without a scar, is to anoint the place with oyl of Egges.

16. *For a red face.*

Take a handful of Scurvy-grass, and a handful of Tutstan-leaves; boile them well in Ale, and strain it, and drink a draught of it every morning.

I desire you to be cautious in using this Medicine, in giving of it to young people; for Tutstan-leaves consume the seed abundantly, and causeth barrenness.

CHAP. IX.

*Of the Throat, and its infirmities.*

**T**he vulgar way in curing Diseases of the Throat, which is yet in use with our pitiful Physicians, is *Album-græcum*, anglicè a Dogsturd: a very sweet Medicine, no less pleasing then profitable.

2. *A Caution.*

Diseases in the throat, most commonly proceed of rheume descending from the head upon the *trachæa arteria*, or wine-pipe; in such causes there is many times no other cure then first to purge the body of flegm, and then the head of rheume, as you were taught in the first Chapter.

3. *For Hoarsness.*

Take of Sugar so much as will fill a common Taster, then put so much rectified spirit of Wine to it as will just wet it: eat this up at night going to bed: use this three or four times together.

4. *Another.*

If the body be feverish, use the former Medicine as before, onely use Oyl of sweet Almonds; or for want of it, the best Sallet-Oyl in stead of spirit of Wine.

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5. *Another.*

Take Penny-royal, and seeth it in running water, and drink a good draught of the decoction at night going to bed, with a little Sugar in it.

6. *For the Quinsie.*

Take notice, that bleeding is good in all Inflammations, therefore in this.

It were very convenient that a syrup, and an oyntment of Orpine were always ready in the house for such occasions; for I know no better remedy for the Quinsie, then to drink the one, and anoint the throat with the other; but be sure you do not drink the oyntment, and anoint your throat with the syrup.

## CHAP. X.

*Of the Breast and Lungs, and their infirmities.*

1. *For a Cough in a young Child.*

**R**ub his stomach well when he goes to bed with Oyl of Roses, and then lay a warm cloth to it; and in three or four nights so using, he will be cured.

2. *For*

2. *For weakness of the Lungs.*

Beat the Lungs of a Fox into a powder, and take a drachm of the powder every night in Rose-water; or if you will, you may take it in the morning.

If any ask the reason why Electuary of Fox-Lungs is not better; tell them, that many Compositions consist of so great variety of Simples, that the one of them spoils the operation of the other.

3. *For Inflammation of the Lungs.*

Dissolve Sugar-candy in Rose-water, and drink no other drink.

4. *Another.*

Also it is very good to anoint the Breast often with Oyl of Violets, or Oyl of Water-Lilies.

5. *For stoppings of the Breast.*

Take the Gum of Cherry-tree, and dissolve it in old Wine, and let the sick drink thereof, and it will open his pipes gallantly, better then sledge and wedges.

6. *Another.*

6. *Another.*

Take Figs, and slit them, and fill them full of Mustard; then boile them in VVhite-wine: eat the Figs, and drink the VVine.

## CHAP. XI.

*Of Womens Breasts, their infirmities and cures.*

1. *For sore Breasts that are broken.*

**T**Ake VVheat-flour, Yolks of Egges, and the juyce of Plantane; mix it well together till it be thick like an Oyntment; spread it upon a cloath, and apply it to the sore Breast: if there be any holes in the Breast, dip a Tent in this Oyntment, and tent them with it, and lay a Plaister of the same over it.

2. *For sore Breasts.*

Take a handful of Figs, and stamp them well till the Kernels are broken; then temper them with a little fresh grease, and apply them to the Breast as hot as the Patient can endure; it will presently take away the anguish; and if the Breast will break, it will break it, else it will cure it without breaking.

3. *An inward Medicine for a sore Breast.*

Let her drink either the juyce or decoction of Vervain : it were fit that syrup were made of it to keep all the year.

4. *For want of milk.*

Use the former Medicine, it will help that also.

5. *For hardness of the Breasts.*

It is usual to Nurses, when they have newly weaned their children, to have their Breasts grow hard, and the milk to curdle in them; which might easily be prevented by wearing a Dyachilon plaister to them : but suppose it be come already, and cannot be prevented, in such a case take Chickweed, and chop it small, and boile it in Plantane water; put a little Sheeps suet to it, to make it moist, and apply it for a Poltise to the Breast.

6. *Another.*

Take Populeon and Linseed oyl, of each a like quantity, mix them together, and warm them well, then dip a cloath in it, and lay it to the breast; it will not onely take away the hardness of the Breast, but also dry away the milk.

*For*

7. *For want of milk.*

Take green Wheat so soon as it begins to change colour, bruise it well, and boile it in Sallet-Oyl; then strain it, and keep the Oyl till you have need of it to anoint the Breast.

8. *For sore Breasts.*

Take Claret-wine, and boile it with Barley-flour till it be thick like a Poltise; put a little Oyl to it, or Sheeps suet to keep it moist, and apply it to the Breast.

9. *For want of milk.*

Take Chrystal, and beat it into very fine powder; take a drachm of it in the morning in a draught of Muskadel.

10. *For Inflammations in the Breast.*

This is that infirmity women usually call the Ague in the Breast: take the whites of two Eggs, two handfuls of Housleek or Sengreen, which you will; beat them well together, and lay them Plaister-wise to the Breast.

11. *To cure sore breasts without a scar.*

Take the yolk of an Egge, and beat it with



fresh grease; and when your Breasts are almost well, apply that Plaister-wise to them: this will cure not onely the Breasts, but also any other wounds without a scar: Oyl of Egges will do the like.

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CHAP. XII.

*Of the Spleen, and its infirmities.*

1. *A Caution.*

THE Spleen is a spungie piece of flesh in the body of man, lying under the Bastard-ribs on the left side; it is the seat of melancholy, and of the retentive faculty throughout the body of a man; it causeth mirth and laughing, sadness and sighing, according as it is well or ill affected.

2. *Another.*

The Spleen is seldom afflicted, but it stirs up wind in the body extreamly, because it lies in so great a cavity.

3. *Another.*

There is a great harmony between the Liver and the Spleen, insomuch that the one is never afflicted, but it afflicts the other in one measure or another; neither is any thing  
Me

medicinal for the one, but in one measure or another it helps the other.

4. *For hardness of the Spleen.*

Take the Marrow of Beef, and mix it well with the like quantity of Oyl of bitter Almonds warm it well, and anoint your left side with it.

7. *For the Spleen.*

Take the inner rind of an Ash-tree, bruise it, and boile it well in VVhite-wine, and drink a draught of it every morning: Tamaris-bark and Caper-roots work the same effect, used in the same manner.

6. *Another.*

In the morning wash your left side with your own water.

7. *Another.*

Take the roots of Nettles, stamp them well, and boile them well in Vinegar to a Poltise, and apply it warm to the left side.

8. *For the Spleen over-burthencd.*

In this case many times you have no other remedy then to let blood in the fundament with Horse-leaches.

9. For the Spleen.

My own most approved remedies for the Spleen, are these : if the Spleen be afflicted with cold, rub your left side every morning when you rise with your hand, then anoint it with oyntment of Tobacco, and lay a Tobacco-leaf moistened with the same oyntment by the region of the Spleen.

10. Another.

Apply a Plaister of Ammoniacum to the region of the Spleen : if you can, get that Plaister which is called *Emplastrum Ammoniacum cum Cicuta*; it is one of the best remedies in the world being applied to the region of the Spleen.

11. Another.

If a man live in the Country where these cannot be gotten, let him get a handful of Hemlock, and warm it very hot, and apply it to his side : if it were fitting an oyntment of it were made, and kept in the house for such occasions : for Hemlock being an herb of *Saturn*, is an excellent sympatical remedy for the Spleen.

12. Caution.

When you apply any Plaisters to the region of the Spleen, cut them as near as you can to the same

same form the Spleen is of, so will they work their effects more effectually and speedily.

13. *Another.*

Let such as are troubled with the Spleen, forbear much drinking Wine; for that makes the vapours of the Spleen thin, and sends them up to the Brain pell mell; whereby corrupting the senses, they make many men think they see the things they see not, and hear the things they hear not. These vapours of the Spleen I am persuaded is the reason why mad and fantastical people think they see Visions; many thinking they are inspired with the Spirit of God, when it is nothing else but a few poysonous vapours of the Spleen.

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CHAP. XIII.

*Of the Stomach, and its infirmities.*

1. *A Caution.*

Infirmities of the Stomach usually proceed from surfeiting.

2. *Another.*

Let such as have weak Stomachs, avoid all sweet things; as Honey, Sugar, and the like; Milk, Cheese, and all fat Meats: let him not eat till he is hungry, nor drink before he is a dry: let him avoid anger, sadness, much travel, and all fryed meats: let him not vomit by any means, nor eat when he is hot.

3. *For pain in the Stomach.*

Take a slice of bread of pretty thickness, and toast it very hot; then dip it in Oyl of Camomel, or Oyl of Spike, which is next hand; then wrap it in a linnen cloth, and apply it to the part pained.

4. *For moisture of the Stomach.*

Take a drachm of Galanga in powder every morning in a draught of what Wine you love best.

5. *For heat of the Stomach.*

Swallow four or five grains of Mastick every night going to bed.

6. *For windiness in the Stomach.*

Take a scruple of Castoreum every morning in good Wine; 'tis an excellent remedy for windiness in the Stomach; better indeed for women than it is for men, to put half a dozen, or ten drops in a draught of Beer after their meat.

7. *For a stinking breath caused by the Stomach.*

Take three ounces of Cummin-seeds, bruise them well, and boile them in a gallon of Sack till half be consumed: Drink a draught of it (being strained) first at morning, and last at night.

8. *For one that vomits up his victuals.*

Take Quinces, the cores and rinds being taken away, boile them in strong Vinegar till they be soft; then beat them in a Morter, and make them  
into

into a Poltice, with a little Mustard-seed, and Cloves beaten into powder; spread this upon a cloath, and apply it warm to the Region of the Stomach. This in three or four times doing, will cure.

*9. To stay vomiting.*

Take a toast, and bake it very well, then dip it in Vinegar; chew a little of it in your mouth whilst it is hot, and hold the rest to your Nose, and it will close the mouth of your stomach.

*10. For a weak Stomach.*

Take an ounce of Cinamon, half an ounce of Galanga, and as much Ginger; beat them into powder; and with syrup of Hysop make them up into an Electuary; of which take the quantity of a Nutmeg every morning, fasting an hour or two after it: if you cannot get syrup of Hysop, put half an ounce of Hysop in powder in it, and make it up with clarified honey.

*11. For a stinking breath caused by the Stomach.*

Take the tops of Rosemary, boile them in wine; and drink a draught of the decoction, first at morning, and last at night.



12. *For a watry Stomach.*

Take an Oaken-Leaf, and lay it upon your Tongue, with the rough side downward; shut your mouth close, and it will draw the water from your Stomach.

## CHAP. XIV.

*Of the Liver, and its infirmities.*

1. *A Caution.*

**I**F the Liver be too hot, it usually proceedeth from too much blood, and is known by redness of Urine, the Pulse is swift, the Veins great and full, his spittle, mouth and tongue seem sweeter then they use to be: the cure is letting blood in the right Arm.

2. *To cause the Liver well to digest.*

Take Oyl of Wormwood, and so much Mustick in powder as will make it into a Polkise; lay it warm to your right side.

3. *For heat of the Liver.*

Take Liver-wort, Cinkfoyle, Endive, Succory, Borrage and Bugloss, of each equal quantities; boile them in clarified Whey, and drink no other drink.

*Another.*

4. *Another.*

Take of Sow-thistles, Dandelion, and Ribwort, of equal quantities; either boile them in clarified Whey, or else in fair water; or if you will, you may tun them up in small Beer, and drink no other drink.

5. *Stoppages for the Liver.*

Take Ivy-berries, Agrimony, Harts-tongue, Loyer-wort, and the bark of Ash-tree, of all these a like quantity, Polypodium the double quantity of any one of them; bruise them well, and either tun them up in small Beer, or else make a decoction of them in water: then make the decoction into a syrup with Sugar, to keep for your use.

6. *A Caution.*

If the Liver be stopped, the Face will swell; and you shall be as sure to have a pain in your right side, as though you had it there already.

7. *For stoppage of the Liver.*

Use Garden-thyme in all your drinks and broaths; it will prevent stoppages before they come, and cure them after they are come.

8. *For the Liver.*

The Liver of a Hare dried, and beaten into powder, cures all the diseases of the Liver of Man.

9. *Gently to cleanse and cool the Liver.*

Take of Liver-wort, Fumitory and Harts-tongue, of each equal quantities; clarify them in Whey, and drink a pint of it every morning, fasting two or three hours after.

## CHAP. XV.

*Of the Sides, and their infirmities.*1. *A Caution.*

**I**F you have a pain in your side, and question whether it be a Plurisie or not, take Worm-wood, and heat it hot against the fire, between two Tile-stones; and when it is very hot, sprinkle it with a little Muskadel; then put it in a linnen cloth, and lay it hot to your side: if it be onely wind, it will take it away in two hours; but if it be the Plurisie, it will increase the pain; and then you must seek other remedies.

2. *For wind in the side.*

Take the leaves of Holly, and dry them well, and

and beat them to powder: take two drachms of it in wine, and it will give thee ease immediately.

*3. For a Stitch in the Side.*

Take the Urine of him that is ill, and boile VVormwood and Cummin-seeds, bruised very well in it, and anoint the sides going to bed with the Liquor.

*4. Another.*

Anoint thy self going to bed, with Oyl of Bays.

*5. For a Stitch in the left side.*

Take a quantity of Cummin-seeds, and bruise them very well, and infuse them in Malmsey or Muskadel three or four hours; then fry them in a pan till they be pretty thick: put it in a linnen bag, and lay it to your side.

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CHAP. XVI.

*Of the Heart, and its infirmities.*

*1. For a trembling of the Heart without a Fever.*

TAke the Maw of an old Cock, dry it, and beat it into powder, and take a drachm of the powder of it in the morning in VVine.

2. *Another.*

Take red Corral, and beat it into very fine powder, and take a scruple of it first in the morning, and last at night, in Borrage-water.

3. *For fatness about the heart.*

Take the juyce of Fennel, and clarifie it, and make a syrup of it with Honey, and take an ounce of it morning and evening.

4. *For gnawing about the heart.*

Take Sage-leaves, and Yarrow; beat them, and press out the juyce; clarifie it, and drink a spoonful of it in every draught of Beer you drink.

5. *A Caution.*

Things which strengthen the heart, are Saffron, Rue, Borrage, Bugloss, Harts-horn, Mustard, red Roses, Violets, Mace, good Wine, and Spirits of Wine moderately taken.

6. *For Heart-qualms.*

Take half a drachm of Pyony-roots in powder every morning, or a spoonful of syrup of Pyonies, and to be sure you shall be free from it all that day.

CHAP. XVII.

*Of the Belly, and its infirmities.*

1. *For a hard Belly without pain.*

**T**Ake Mallows and Mercury, and stamp them together, (the herb Mercury I mean, not Quicksilver) and make a Plaister thereof, and lay it to the Navil.

2. *Another.*

Take Rew, and press the juyce out; clarify it; drink a spoonful of it in all the drink you drink.

3. *For a hard Belly that is sore.*

Beat Peny-royal, and mix a little Ginger with it in powder, and apply it Plaister-wise to the Belly.

4. *For a Bastard Cholick.*

Take Wormwood, Rew, Mother-wort, Lavender-Cotton; stamp them, then mix the Gall of an Ox with it warmed, and apply it Plaister-wise to the Belly.

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CHAP. XVIII.

*Of the Navil, and its infirmities.*

1. *For the swelling of the Navil.*

**T**Ake Cows-dung, and dry it to powder; Barley-flour, and Bean-flour, of each a like

like quantity; a little Cummin-seeds, beaten into powder; make it up into a plaister with juyce of Knot-grass, and apply it to the Navil: if it happen at such a time of the year when juyce of Knot-grass cannot be gotten, add the leaves of Knot-grass in powder, in equal proportion to the rest, and make it up into a plaister, with Ale boiled to the height.

2. *Another.*

Take Cows-dung, and boile it in the milk of the same cow into a Plaister, and apply it to the Navil.

3. *For a Childs Navil that is sore with crying.*

Take a little Bean-flour, and the Ashes of fine Clouts burnt; temper them with red Wine and Honey, and lay it to the sore.

CHAP. XIX.

*Of the Back, and its infirmities.*

1. *For weakness of the Back.*

**T**Ake Barley-flour, and Bean-flour, of each equal quantities; make it up into a Plaister with the Oyl of Roses, and the yolk of an Egge, and apply it to your Back.

2. *Another.*

Take Rice in fine powder, and Wheat-flour, of each equal quantities; temper it with Claret-Wine.



Wine and Sugar, the powder of Clary and Nutmeg; make it into a Cake with fresh Butter, and bake it; and eat no other Breakfast but it, being baked for some days.

3. *For a pain in the back.*

Take fresh Cow-dung, and fry it in Vinegar, and apply it Plaister-wise to the back: you little think how soon it will give you ease.

4. *For heat in the back.*

Boile the leaves of Willow-trees in water till they be as thick as a Poltise; apply them to the Reins of the Back as hot as you can endure it: if it be at such a time of the year when Willows have no leaves, use the inner rind of the Tree in like manner: and in four or five times dressing, it will heal you.

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CHAP. XX.

*Of the Fundament, and its infirmities.*

1. *For falling out of the Fundament.*

Beware of taking cold in that place: be sure to keep your Buttocks warm: beware of stiffness: sit not upon cold earth nor stones.

2. *For the Fig in the Fundament.*

This impediment is an Imposthumation, or Lump of flesh growing in the right Gut, proceeding of melancholy humors descending thither, and)

and therefore first of all purge melancholy, either with confection of Hamech, or Pills of Lapis-Lazuli.

3. *Another.*

Take the powder of a Dogs head burnt, mix it with juyce of Pimpernel, and make long Tem of it, and put it up the Fundament.

4. *For falling out of the Fundament.*

Take Bay-leaves, and boile them well in water; put the water in an Earthen Pot, and sit over it as hot as you can endure, that the fume of the water may go up into your Fundament; then may you put it up with your Fingers by little and little: and when you have gotten it up, lie down with your bare breech upon an Oaken board, made as hot with the fire as you can suffer it: this will heal you.

5. *Another.*

Take red Nettles, and bruise them very well, boile them well in VWhite-wine, in an Earthen pot, till half the VVine be consumed; let him drink this liqour first at morning, and last at night, and lay herbs to his Fundament as hot as you can suffer it.

CHAP. XXI.

*Of the Thighs, and their infirmities.*

1. *For stiffness of the thighs.*

**T**AKE Brooklime, Hoarhound, and St. John's wort; Tallow, Hogs grease, and Horse-rush boile

boile them all well together; then strain them  
out, and keep the oyntment for your use.

*2. For aching of the bones of the thighs.*

Take a pint of White-wine, and the Gall of  
an Ox; boile them to a plaister with a few  
crumbs of bread; spread it upon a cloth, and  
lay it to the grieved place.

*3. To knit the Sinews and Veins of the Thighs.*

Take great Earth-worms, and beat them all  
to mash, and add unto them a little Mastick in  
powder; then boile them in Oyl till it be thick  
like a Salve; then spread it upon a cloth, and lay  
it to the grieved place: let it lie on nine days,  
and by that time all will be well.

*4. For swelling of the Thighs.*

Take Hens dung, or Pigeons dung, (Pigeons  
dung is the best by far, without any dispute of  
the story) Sheeps tallow, Smallage and Chick-  
weed; beat them all together; then fry them  
well in Lees of Muskadel: if you cannot get the  
Lees, use Muskadel it self, and apply it being fry-  
ed as hot as you can endure it to the place.

*5. For Sinews that are shrunk in the  
Thighs, or elsewhere.*

Anoint the place with oyntment of Swallows;  
it is thus made: Take young Swallows out of  
their nests, by number twelve; Rosemary-tops,  
Bay-leaves, Lavender-tops, Strawberry-leaves, of  
each

each a handful : cut off the long feathers of the Swallows wings and tails , and put them in stone-Mortar, and lay the herbs upon them, and beat them all to pieces, Guts, Feathers, Bones and all ; then mix them with three pound of Hogs-grease; set it in the Sun a month together ; then boile it up, strain it, and keep the oyntment for your use.

## CHAP. XXII.

*Of the Knees, and their infirmities.*

1. *For ach or swelling in the Knees.*

**T**AKE Rew and Lovage, and stamp them, and mix a little Honey with them, and apply to the Knees.

2. *For an ach coming of an old bruise.*

Take a Pottle of running water, and a pint of Bay-salt; boile them together till half be consumed; then make it thick with Bran, and lay to the Knee.

3. *Another.*

Make an oyntment with juyce of Night-shade and May-Butter, to anoint your knee with.

4. *For the Knees.*

The best remedy (in my opinion) is this: Take the bones of Goats Knees, and beat them to powder; and take a drachm of the powder every morning in Goats milk, if you can get it; if not, in what liquor you will; and wrap a piece of the skin of a Goat about your Knee.

CHAP. XXIII.

*Of the Legs and Feet, and their infirmities.*

1. *For swelling in the Legs.*

Take Worm-wood, Southern-wood, and Rew,  
of each equal quantities; stamp them toge-  
ther, and fry them with Honey till they begin to  
wax dry; then apply it as hot as you can endure  
it, either to your swelled Legs or Hands.

2. *For a Leg that is swelled, and will pit after  
touching.*

Take Chickweed and Pellitory of the VVall,  
of each a handful; Sheeps Tallow one pound,  
Tartar beaten two ounces; boile these in milk,  
till they be soft like a Poltise, and apply it to the  
Leg.

3. *Another.*

And this pleaseth me much better: Take a  
Quart of red Wine, and boile it to a Poltise with  
crums of Rye-bread,; and apply it to your Leg  
as hot as you can endure it: in four times dres-  
sing this will help you.

4. *For Ach in the Bones, in the Legs or Arms.*

Take a quarter of a pound of Dill-seed, beat it  
into powder, and boile it in a quart of good  
White-wine; boile it till half be wasted away;  
then put to it a pint of good Saller-Oyl; boile  
it again till all the Wine be consumed; then  
strain out the Oyl, and keep it as a Sovereign re-  
medy for the premises.

For

5. *For a red swelling in the Leg or Arm.*

Take Oatmeal, and boile it in milk; and when it hath boiled a good while, add to it a handfull of Mallows, and a handfull of Housleek or Sea green chopped small together, with some Sheepsuet chopped small; boile it to a Poltise, and apply it to the sore place: if it be ready to break it will break it; if not, it will cure it without breaking.

6. *For a Corn on the Toe.*

Take a black Snail, and roast him well in a white wet cloth; bruise him, and lay him hot to the Corn, and it will take it away in a very short time.

7. *To make a Nail grow where it is wanting.*

Take Cinkfoyle, and bruise it with any fresh grease, and apply it to the place where the Nail is wanting, and it will make another grow.



F I N I S.

The first Part of Culpeper's last Legacies, his Phys-  
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*Reader.*

**Y**OU are desired for the finding the Remedy to any Disease, (though not mentioned in the Table) to consider what member or part of the bodie is afflicted, and to search in the Book for the part afflicted; where you shall finde the Cure for those Diseases incident to it, &c. For that book being but small, the Table would be too large to insert every particular Disease, (with it's Cure) treated of in this Book.

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